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THE  
JEWISH EXPOSITOR,

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MARCH, 1828.

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A SERMON PREACHED AT THE CHRIS-  
TENING OF A CERTAINE JEW, AT  
LONDON, BY JOHN FOXE.

(Continued from page 46.)

But I return to the prophets again, out of every of whom I do not purpose to set down all that they write touching my purpose: but I will give you a taste of a few special sentences, taken out of an infinite number, scatteringly here and there, and will gather them together to fit our present matter, that ye shall neither be able with shift, or cavillation whatsoever, to elude the manifest proofs concerning Christ Jesu our Lord, unless you disclaim wholly from your own prophets: nor yet allow of your prophets, unless you do admit withal our Saviour Jesu Christ. Amongst whom (because I will not be long), to omit the notable prophecies of Ezekiel, so very much available to this our discourse, wherein he foretellet of the return of the dispersed Jews, from Babylon to their own city, and the second building up of their temple, which from thenceforth should stand unshaken, and

never perish any more, nor be molested by any invasion of the enemy. For even to that effect doth the prophet treat very largely, in the xxviii<sup>th</sup> of his prophecy, saying: *And they shall dwell in their land with all security, and they shall build houses, and shall plant vineyards, and shall inhabit the land confidently, when I shall execute judgment against all them, that shall stand against them round about them, &c.* And again in the xxxiv<sup>th</sup> chapter thus he saith: *And they shall be safe in their land, and they shall no more be spoiled of the heathen, neither shall the beasts of the land devour them, but they shall dwell confidently, and none shall make them afraid. And I will raise up for them a plant of renown, And they shall no more be consumed with hunger in the land, neither bear the reproach of the heathen any more, &c.* And in his xxxv<sup>th</sup> chapter, speaking to the mountains of Israel: *And I will bring my people again (saith he) unto them: and you shall be their inheritance, and they shall possess you. Thou shalt not waste thy people from hence-*

forth. *And I will cause no more to hear in thee the shame of the heathen any way: neither shalt thou bear the reproach of the people any more, &c.* And immediately in the chapter next ensuing: *And they shall be no more two people, neither be divided any more from henceforth into two kingdoms: neither shall they be polluted any more with their idols, nor with any of their transgressions: But they shall dwell upon their land themselves, even their sons, and their sons' sons for ever. And my servant David shall be their prince for ever. And I will make a covenant of peace with them, it shall be an everlasting covenant with them. And I will multiply them, and will place my sanctuary among them for evermore.* And in another chapter a little before: *And I will call for corn, and I will encrease it, and lay no famine upon you, &c.* Now considering and conferring with this, the great famine that long after ensued, the city being besieged by the Romans, when as mothers were enforced through famine to slay their suckling babes, yea and the city besides was almost starved and pined up with hunger, I cannot see how that saying can be verified, unless you understand it as having relation to the spiritual kingdom of Israel, and not to the carnal.

But to pass over these, because we shall not be able to stand upon all their testimonies spoken to this effect, (as I have said before,) we will proceed to others. And first, let us consider the place taken out of the ixth chap. of Daniel his prophecy, because it fitteth this purpose more notably than any other: where the heavenly prophet doth in few words comprehend the whole estate of your common-

wealth, from your return out of the Babylonical captivity, even to the uttermost point of your desolation, describing withal, in the same chapter, the death of the Messias, the end and consummation of sin, together with the utter abolishment of the observances and sacrifices of the ceremonial law, by such special marks and tokens so evidently, that it can by no means possible be gainsaid. Wherefore let us with good advice ponder the words of the prophet, and with no less diligence than the matter requireth. For in this wise the angel Gabriel doth call upon Daniel, whiles he was praying, and speaketh the words ensuing.

*At the beginning of thy supplications, (saith he) the commandment came forth. And I am come to shew thee, for thou art greatly beloved. Therefore understand the matter, and consider the vision. Seventy weeks are shortened (or determined) upon thy people, and upon thy holy city, to finish the wickedness, and to seal up the sins, and to reconcile the iniquity, and to bring in the righteousness of the world to come, (or everlasting,) and to seal up the vision, and the prophet, or prophecy, and to anoint the most holy—or the holiness of the sanctified. And thou shalt know and understand, that from the going forth of the commandment, to bring again the people, and to build Jerusalem, unto Messias the Prince, shall be seven weeks, and threescore and two weeks. And the streets, and the wall (or trenches) shall be built again in the straits of times. And after threescore and two weeks shall Messias be slain, (anointed,) and shall have nothing—shall be bereft of his life. And the people of the*

*Princee that shall come, (coming,) shall destroy the city, and the sanctuary, and the end thereof shall be in (with) a flood: and to the end of the battle the desolation shall be determined—the end of desolations. And he shall confirm the covenant with many for one week: and in the midst of the week shall cause to rest (cease) the sacrifice and oblation, Minha. And upon the wing (or as some say, for the overspreading) of the abominations, there shall be desolation—he shall make it desolate—even until the consummation determined (determined desolation) shall be poured upon the desolate.*

*The same after the common Translation.*

Seventy weeks shall be shortened upon thy people, and upon thy holy city, that wickedness may be finished, and sin may take an end, and iniquity be wiped out, and everlasting righteousness may be brought in, and the vision and the propheey may be fulfilled, and the Holy of Holy Ones may be anointed. Know, therefore, and understand, that from the going forth of the commandment, that Jerusalem shall be built again, even to Christ the Princee, seven weeks, and threescore two weeks shall be. And the streets shall be built again, and the walls in straitness of times. And after threescore two weeks shall Christ be slain, and that shall not be his people which will deny him. And the people with the Princee that shall come, shall destroy the city and the sanctuary, and the end shall be destruction, and after the end of the war determined desolation. But he shall confirm his covenant to many in one week, and in the midst of the week the offering and sacrifice shall cease,

and there shall be in the temple abomination of desolation, and even to the consummation and end, shall the desolation continue.

*Munster his Translation.*

Seventy weeks are determined upon thy people, and upon thy holy hill, to finish wickedness, and seal up sins, and to cleanse iniquity, and to bring in the righteousness of the worlds, to seal the vision and the prophet, and to anoint the Holy of Holy Ones. And thou shalt know and consider from the going out of the commandment, for the repairing and building again of Jerusalem unto Messias the Princee, shall be seven weeks and threescore two weeks; but the street shall be restored and built again, and the trench, but in straits of times. And after threescore two weeks, shall the anointed be cut off, and nothing shall be of him. And the people of the Princee coming shall destroy the city, and the sanctuary, and the end thereof shall be in an overflowing, and to the end of the battle determined desolation. And he shall make strong a covenant with many for one week, and in the midst of the week he shall make to cease the sacrifice, and the offering, Minha. And for the overspreading of abominations shall be desolation, and the consummation and determined banishment shall be poured upon (the people) which is subject to desolation.

*The Translation of Pagninus and Vatabulus.*

Seventy weeks are cut off upon thy people, and upon thy holy city, to finish wickedness, to consume sin, and to purge iniquity, and to bring in the righteousness of the worlds, and to finish the vision, and the prophet, and to

anoint the Holy of the Holy. Know, therefore, and understand, that from the going forth of the commandment, for the bringing back of the people, and the building of Jerusalem, unto Christ the Prince, shall be seven weeks, and threescore two weeks, and he shall come again, and the street and the wall shall be built again in the straits of times. But after threescore two weeks, Christ shall be cut off, and there shall be none (to help him), and the people of the Prince that shall come, shall destroy the city and sanctuary, and the end thereof with a flood, and to the end of the battle it shall be cut off with desolations. And he shall strengthen a covenant with many one week, and in the midst of the week he shall cause to cease the sacrifice and oblation, and for the overspreading of abomination, he shall make desolate until the consummation, and (truly) being cut off shall be poured upon the wonderer.

*Calvin's Translation.*

Seventy weeks are finished upon thy people, and upon thy holy city, to shut up wickedness, and seal up sin, and to purge iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Holy of Holy Ones. Thou shalt therefore know and understand, from the going out of the commandment of the return and building again of Jerusalem unto Christ the Prince, to be threescore two weeks, and (the people) shall be brought again. And the street and the wall shall be built again, and that in the straits of times. And after threescore and two weeks, Christ shall be cut off, and shall be nothing. And the people of the Prince coming shall destroy

the city and the sanctuary, and the end thereof shall be with a flood. And to the end of the battle, determination of desolations. And he shall strengthen a covenant with many for a week, and in the midst of the week he shall cause the sacrifice and oblation to rest, and over the destruction or overspreading shall be amazed—or cause to be amazed, and at the end and determination shall pour out upon the amazed.

*Melancthon's Translation.*

Seventy weeks are cut off upon thy people, and upon thy holy city. And iniquity shall be purged, and everlasting righteousness shall come. And the prophecy and the vision shall be sealed, and the Holy of Holy Ones shall be anointed. And thou shalt know and understand, from the going forth of the commandment, and the restoring and building again of Jerusalem unto Christ the Prince in seven weeks, and in sixty-two weeks. And the street and wall shall be built again in the straits of times. And after threescore two weeks Christ shall be cut off, and there shall be no people for him. And the people of the Prince coming shall destroy the city and the sanctuary. And the end thereof shall be a flood. And to the end of the battle may be finished, as though an appointed desolation or banishment. And he shall confirm a covenant, even as a testament to many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease. And upon the wing, the abomination of desolation, and unto the determined consummation shall pour out upon the desolation. And upon the wing shall be abomination of desolation.



*Urban Regius, differing very little from the common Translation, hath written as ensueth.*

Seventy weeks are shortened (or finished, determined) upon thy people and upon thy holy city, that wickedness may be finished (or transgression shall be restrained or driven away) and sin may come to an end (or sin then shall be shut up or covered) and iniquity wiped away (or purged) and everlasting righteousness brought in, and the vision or prophecy may be fulfilled (or ensealed) and the Holy of Holy Ones may be anointed. Know, therefore, and understand, from the going forth of the commandment (that is to say, from the time wherein the commandment was published) that Jerusalem shall be built again, even to Christ the Prince, are seven weeks and threescore and two weeks, and the streets and the wall shall be built again in the straits of times. And after threescore and two weeks Christ shall be slain, and that shall not be his people which will deny him—or that will not know him, or will forsake him. And the people of the Prince shall come, and shall scatter abroad the city and the sanctuary (destroy) and the end thereof destruction—or the end thereof with a tempest, or with a flood: and after the end of the battle appointed desolation, or after the battle all shall remain desolate; he shall confirm a covenant with many in one week, and in the half of the week the offering and sacrifice shall decay, and in the temple shall be abomination of desolation—or upon the wing or wings shall stand the abomination of desolation. And even unto the end and consummation

shall desolation continue—or it is decreed that the desolation shall continue even unto the end.

Ye men and Hebrews, you hear in this prophecy many strange and wonderful things, which do convince your errors very singularly. First, where he saith that your Messias shall come whilst your commonwealth flourisheth in most prosperous estate. If this be true, what hope induceth you to believe that your Messias shall come now, your commonwealth being utterly defaced and scattered? Then mention is made of the benefits of your Messias, wherein is foreshewn that he shall be slain; yea, the time also wherein he shall be slain, is expressly set down: *And after threescore two weeks* (saith he)

*Messias shall be cut off* וְאֵין לֵרִי.

And first herein the Jews do agree together with us, that these weeks are not to be numbered by limitation of days, but of years.

Wherefore these threescore two weeks spoken of by the prophet, are by computation accounted to amount to 436 years, after the end of which threescore two weeks, Messias shall establish his covenant by his doctrine, death, and resurrection, in the other week next ensuing. In the half whereof he shall by his own only sacrifice and oblation, wherein he shall offer himself to God the Father in his cross and passion, dissolve and utterly abolish all your sacrifices and offerings.

But here arise in the mean space many scruples to be resolved: First, to know at what time those weeks took their beginning, and so also when they ended. For herein the learned expositors

seem to be variable in judgment. Some are of opinion that the beginning of the weeks entered first, when as the seventy years of their captivity were finished: that is to say, from the second year of the reign of Darius Histaspes; and of this mind are Clement of Alexandria, Theodorete, Eusebius, Jerome, and Augustine, grounding, as it seemeth, upon the words of Zachary in the first chapter of his prophecy.

Again, many do deny this utterly, supposing that the weeks began first at the going forth of the commandment: that is to say, when proclamation was made by the commandment of Cyrus in the first year of his reign, that the Jews should be released, and sent home into their country again. In like manner they do vary also, about the end and finishing of the said weeks; for some that reckon the beginning of the weeks from the first of Cyrus's reign, do ascribe the end of the same to the time of Christ's birth, in the reign of Augustus the Emperor of Rome. Some others do draw them longer to the baptism and passion of Christ. Others also, accounting from Darius, do begin at the second year of his reign: many at the sixth, some others at the twentieth year thereof. Some writers also misliking the former opinions, do make their reckoning otherwise. Besides this scruple, many seem to be encumbered much about the intricate and confused computation of the years, and reigns of the kings which succeeded Cyrus, and continued until the coming of Alexander, which thing chiefly above all the rest, entangleth the account most by reason of the uncertain limitation of those times. There is also, no

less disagreement in the order and observation of the years, betwixt them that do number from the reign of Cyrus: amongst whom those which apply to the birth of Christ, do account the number of years to be 540: some reckon 501; some otherwise either more or less. Finally, albeit the most approved writers do verify that fourteen Persian kings, or at the least thirteen, succeeded each other, in the kingdom of Persia until the conquest of Alexander; yet the Jews make account of four only. But these buzzards, unacquainted altogether with foreign governments, are to be rejected utterly, as unmeet arbiters of this controversy.

Some be of opinion that Cyrus, after the conquest of Babylon, reigned twenty years; some others seven years only. Some report that betwixt Cyrus and Darius the Assyrian, only Cambyses reigned, and that by the space of twenty years. There be others, that making no mention of Cambyses at all, do interlace betwixt Cyrus and Darius, one named Assuerus, and unto him they allow twenty years of holding the kingdom likewise. So great is the variety of opinion also concerning the continuance of the Persian empire, yea, even among the learned: whilst some do attribute to that government, under the Persian kings, 130 years full: others 200, lacking two: some other there be which otherwise make their calculation.

But as concerning the succession of the Persian kings, many of our writers suppose that the temple began to be built at Jerusalem in the reign of Longimanus, who, as they say, was the fourth after Cyrus in succession; which

fourth place Jerome ascribeth to Darius, and driveth this Longimanus to be the seventh in number after Cyrus. Briefly, there is no one thing amongst the historiographers, that moveth more doubtful matter of controversy, as well among the Grecians as the Latinists. Wherein, as it would seem troublesome to recite the names of all the authors that write of this matter: so would it be over tedious to recount all their several opinions and reasons alleged thereunto. Neither will I take upon me to determine any certainty in this confused variety of wits, nor do I think it necessary: namely, since this our latter age hath raised up many learned men, who by exquisite comparing of the ancient chronicles, have left to the posterity commendable testimony of their studious industry: who albeit express no small disagreement in some certain points, yet receiving much light from the ancient chronicles, seem to approach somewhat near the mark.

Philip Melancthon, as in all liberal sciences singularly studied, so through wonderful travail in the careful conference of histories, achieving a more ripe and sound judgment, setteth down a double order of reckoning; in the one whereof he numbereth the weeks to begin in the reign of Cyrus, and so until the birth of Christ: in the other he taketh the origin of the weeks in the time of Longimanus, and so proceedeth unto the time of Christ's death and resurrection, yielding herein to the judgment of the learned, to make their choice whether of them they list to approve. But John Calvin seemeth to allow neither of them, induced, as it seemeth, with this reason,

that the beginning of the computation ought not to enter into the reign of Longimanus, nor the end thereof to be determined at the birth of Christ, as he supposeth: which thing truly is very well noted by John Calvin, according to the singular dexterity of his learning and capacity.

For as it behoved these weeks to comprehend the fulness of time, from the free manumission of the captives, to the last purging and cleansing of sins, which should come to pass by the only oblation of Messias our Saviour: it is out of all question, that neither the reign of Cyrus is exempted from this abatement of weeks, namely, since the prophet Isaiah, in the xlth chapter of his prophecy, doth note Cyrus by special name to be the only deliverer of the people from their captivity: neither could those weeks be finished before the whole exploit of our redemption were in all parts accomplished. And therefore John Calvin doth not without some probability dissent from them, who derive the entry of the said weeks from the second year of Darius his reign only. So would I likewise contentedly yield to his judgment herein, if he had made a full and distinct computation of all the mean process of time, which passed over betwixt the going forth of the commandment from Cyrus, to the passion of Christ according to the true and just proportion of the weeks. But forasmuch as those years which were betwixt the going forth of the commandment and the passion of Christ, being duly accomplished, do amount to above 530 years, as appeareth by collation of chronicles, therefore some doubt also may be made here, how Calvin's

reckoning may be applicable to this account. For resolution whereof, Matthew Beroalde, in his chronological demonstration, will help us somewhat; who, beginning his number at the reign of Cyrus also, proceeding onward until the ascension of Christ, doth reduce those years which were accountable betwixt whiles, to the seventy weeks mentioned in Daniel, to wit, to 490 years, or to ten jubilees, very well agreeable with Calvin's reckoning. The same also doth Geraldus Mercator, a very late writer, testify, if credit may be given to their report.

But what answer will those men make on the other side, to the other historiographers? to Constantine Phrygio, who numbereth the years from the reign of Cyrus unto the passion of Christ 544? to Jo. Lucidus and Jo. Functius? whereof the one far otherwise measuring the weeks after the death of Cyrus, from the twentieth year of Darius, the other from the seventh year of his reign, do recount the same to be 490. And to pass over infinite of the like disagreements, Theodorus Bibliander also seemeth to be of like opinion to them, that make account of more years betwixt the reign of Cyrus and the blessed passion of Christ, than are recorded by Beroalde and others. But whether this computation be right yea or nay, I am not to determine at this present.

Well then, may some man say, What certainty can be agreed upon in this so great contrariety and disagreement of opinions? For the discharge of which subtle question, I do answer in few words. First, the infallible testimony of God's truth doth not depend upon man's determination: howsoever

men be carried hither and thither in conceit, and their opinions, like clocks whirled about upon wheels, that never sound in one minute of time, yet doth not the day alter his appointed course: no more will the certainty of God's promise be any time unstedfast or deceivable. And albeit ancient chroniclers do sometimes wander in precise and exact observation of minutes, and small moments of days, or years, or utter their several judgments therein, according to their several capacities: yet this contrariety withstandeth not so much, but there may be a general consent in the substance of the matter debated: nor is this to be marvelled at, considering the great antiquity of foreworne years, and the unmeasurable blindness and ignorance in the same: so also how variable soever the opinions of many seem discrepant each from the other, yet this contrariety, as it is not altogether void of truth, so doth it not much prejudice the cause which is here in controversy. For whether the account of seventy weeks be derived from the reign of Cyrus, as some will have it, or from Darius, as others do think, to continue either until the nativity of Christ, or to his death and passion: or whether the same were the Assyrian Darius, or Longimanus, in the sixth year of whose government the building of the temple was resumed and finished: yet in this one point all and every the historiographers, as well ancient as late writers, with one general consent do conclude and agree together, that these seventy weeks cannot by any application be ascribed to any other person than to Christ Jesu, the true Messias, even the same Messias, I say,

which was born of the Virgin, in the time of Augustus the Emperor, and was afterwards crucified under Pontius Pilate, and which was restored again to life the third day after his death.

(To be continued.)

AN ESSAY TENDING TO SHIEW THE GROUNDS CONTAINED IN SCRIPTURE, FOR EXPECTING A FUTURE RESTORATION OF THE JEWS.

BY CHARLES JERRAM,  
Scholar of Magdalen College.

Cambridge, 1796.

*Published, in pursuance of the will of the late Mr. Norris, as having gained the Annual Prize instituted by him in the University of Cambridge.*

(Concluded from page 52.)

Before we conclude our second argument, it may not be improper to observe, that the Jews themselves expect a future restoration; and that this expectation is grounded on the covenants which the Supreme Being has made with their fathers; together with the prophecies which, they conceive, are predictive of this event. So firmly persuaded are they that in due time this restoration will be accomplished, that neither dispersions, nor the continuance of their dereliction, have been able to shake their confidence. It is this expectation, which for so many centuries has kept them distinct from the rest of the world, which has supported them under the most complicated calamities, and which has enabled them to brave the contempt, and bitterest persecution of the whole world. On any other hypothesis, it would be very difficult to account for their existence as a distinct people. To say

that they are supported by the constant exertion of an Almighty power, would be to bring an additional argument, in favour of what we have attempted to prove. For to what purpose should this continual miracle be performed, except to be an astounding monument to the truth of prophecy, that, after having been smitten by their enemies, and removed into all the kingdoms of the earth; after having been oppressed and spoiled evermore, and become an astonishment, a proverb, and a by-word among all nations, the immutable promise of Jehovah should be accomplished in their final restoration? Indeed no stronger argument can be brought in favour of this hypothesis, than the exact manner in which their present situation answers the prophecies respecting it; for the manifest completion of them in part, is a certain pledge that the remainder shall, in due time, also receive their accomplishment.

If it were necessary to insist on arguments of this kind, we might draw strong inferences in support of a future restoration, from their "Possessing no inheritance" of land in any country; on which account their property might be easily transferred to Palestine: their general correspondenc with each other throughout the world: and their having an universal medium of communication by their knowledge of Rabbinical Hebrew. But our enquiry is confined to Scriptural grounds. We hasten, therefore, to shew, lastly, That a future restoration is absolutely necessary, to answer the full end of the Christian dispensation.

The plan on which the Supreme Governor administers the affairs of this world, as it has been already

observed, has been unfolding itself in various dispensations of mercy. That the present is the *last* of these dispensations, there can be no doubt. The same progression, which is observable in the successive steps of the divine government, may also be traced through each particular dispensation.

The Jewish economy had its infancy, growth, and maturity. Similar advances are also taking place in the kingdom of Christ. It is not, however, insinuated that it will undergo any alteration in its *nature*: but only that there will be a gradual advancement in its influence over the world, till "the ends of the earth shall see the salvation of God."

That Christianity shall finally prevail over idolatry, survive the prejudices of its enemies, and become universal, is plainly foretold. David, speaking of Christ, says in the person of Jehovah, "Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." (Ps. ii. 8.) "The little stone" of Daniel, cut out without hands, was to "become a great mountain, and to fill the whole earth." (Dan. ii. 35.) This inspired writer says also, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) Habakkuk, too, after Isaiah, asserts the same, "The earth shall be filled with the knowledge of

the glory of the Lord, as the waters cover the sea." (Hab. ii. 14.)

With these agree the New Testament writers. In the annunciation of a Saviour to the Virgin Mary, the angel informed her that "God would give unto him the throne of his father David; that he should reign over the house of Jacob for ever, and that of his kingdom there should be no end." (Luke i. 32, 33.) St. Paul also gives a comprehensive view of the extent of Christ's kingdom: "He hath made known unto us, (says he) the mystery of his will; that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth." (Ephes. i. 9, 10.) Again, speaking of Christ, he says, "He hath broken down the middle wall of partition, (between Jew and Gentile) that he might reconcile *both* unto God in one body by the cross, having slain the enmity thereby." (Eph. ii. 14—16.)

From these intimations of the universality of Christ's kingdom, we may naturally infer that it shall ultimately comprehend the Jews. We shall not, however, rest upon *general* prophecies. St. Paul, in his Epistle to the Romans, has directly treated upon this subject. In his ninth chapter, he expresses the deepest sorrow at the rejection of his countrymen, and imputes it to their infidelity. In the eleventh he shows that this rejection was only *temporary*: "I say then, have they stumbled that they should *fall*? God forbid! But rather, through their fall, salvation is come to the Gentiles, to provoke them to jealousy." He infers that their dereliction was not *final*, even from the blessings which had

resulted to the Gentiles, through their rejection. "If the *fall* of them, says he, be the riches of the world, how much more their fulness? For if the *casting away* of them, be the *reconciling* of the world, what shall the *receiving* of them be, but life from the dead?" (12—15.) In the subsequent part of this chapter, the apostle infers the certainty of the *conversion* of the Jews; first, from a comparison of the situation of the Gentiles, previous to their becoming Christians, with that of the Jews; and secondly, from the covenants which God had made with their fathers. His first argument seems to amount to this: If the Gentiles, who were in a state of alienation from God, and strangers to the covenant of promise, have, contrary to human probability, partaken of the privileges of the Gospel; much more shall the Jews be converted to Christianity, upon whom God has conferred peculiar favours, and with whom he has entered into an everlasting covenant of peace. Speaking to the Gentile, he says, "If thou wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery, that blindness, in part, is happened unto Israel, until the *fulness* of the Gentiles be come in: and so all *Israel shall be saved*: as it is written, There shall come out of Zion the Deliverer, and shall *turn away ungodliness from Jacob.*" (24—26.)

This leads to the second argument. The infidelity and impenitence of the Jews were the cause

of their rejection. But the covenant which God made with Abraham, as was observed before, made provision for their repentance, and for the removal of every impediment to their enjoyment of all the promised blessings. This appears evident from what follows: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. *For this is my covenant unto them, when I shall take away their sins.*" "As concerning the Gospel, they are enemies for your sakes: but, as touching the election, they are beloved for the fathers' sake. *For the gifts and calling of God are without repentance.* For as ye, in times past, have not believed God, yet have now obtained mercy, through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy." (26—31.) Thus, the conclusion which he had before established from other premises, he confirms by the faithfulness and inscrutability of Jehovah.

If it should be objected, that no mention is here made concerning a *reduction of the Jews to Palestine*, the answer is easy. At the time when this epistle was written, the Romans had not taken Jerusalem; consequently, the Jews, though they had rejected the Messiah, were not yet dispersed. Hence, it was much more natural that the apostle should treat upon the subject of their conversion, than their restoration to Judea.

The last authority we shall quote upon this subject is that of Christ himself. In that memorable prophecy of our Saviour, respecting the destruction of Jerusalem, we have the thought suggested, upon which St. Paul, in the passages

just referred to, has enlarged. After having described the unexampled distress and misery which should attend the siege of Jerusalem, he foretels the issue of the conquest: "They shall fall," says, he, "by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 24.) If this do not amount to a direct prophecy that the Jews shall hereafter possess Jerusalem, it affords just ground for a strong and conclusive inference to that effect; for, if Jerusalem is to be possessed by the Gentiles, *till their times are fulfilled*, it is natural to suppose that, at that period, it will be restored to its original proprietors.

Here, then, we have another prophecy which, in part, remains still to be accomplished. If, however, those parts of it, which relate to the siege and the conquest of Jerusalem, with the slaughter and dispersion of its inhabitants, have been fulfilled; if the attempts of those, who have endeavoured to invalidate this prophecy, have been uniformly rendered abortive; and if the Gentiles, according to the prediction, shall possess Jerusalem; we may rest assured that the restoration of the Jews, which is the only part of this prophecy yet unaccomplished, will, in its proper time, be effected.

Should it be objected that, since the sanctions of the Christian religion are *spiritual*, it would be unreasonable to lay so much stress upon the restoration of *temporal* blessings to the Jews; it is answered, That no arguments of this kind ought to have any weight, when opposed to the plain declara-

tions of the holy Scriptures. Besides, we are very incompetent to judge what will conduce to the divine glory; but this we know, that every manifestation of it must be a rich source of happiness to his people. And though this circumstance, considered in itself, should be of little consequence, shall we say that the displays of divine power and faithfulness are of no importance? Rather, perhaps, we might observe that, by how much the less significant any event may be in itself, so much the more would glory redound to God, from making it the subject of prophecy, and bearing it in mind to the remotest ages. This was visibly the case with respect to the minute predictions relating to the Messiah. Their accomplishment was the strongest demonstration of his overruling power; and a similar discovery of his almighty agency will result from the completion of the prophecies, of which we are now speaking.

With respect to the *time* of this restoration, perhaps nothing certain can be advanced. Neither, indeed, does this enquiry belong to the present subject. It may, however, be observed that there is no reason to suppose that the conversion of the Jews, and what is called the millennium of St. John, are the same events. It seems probable that the circumstance of the figurative language relative to the former, being applied by St. John to the millennium, first occasioned this supposition. But an attention to the prophetic style will show, that arguments drawn from this consideration are by no means conclusive. Nothing is more common in the Sacred Writings, than to apply the same



figures to different events. The destruction of Babylon, Egypt, and Jerusalem, are severally represented by "the stars of heaven and the constellations" withdrawing their light; the sun being darkened, the earth being shaken, &c. (Vide Isa. xiii. 8—13, Ezek. xxxii. 7, 8. Matt. xxiv. 29.) But it would be absurd to conclude from hence, that in all these passages the same place is intended, under different names. Besides, the characters which are mentioned by the prophets and St. John, are very different. Those who are spoken of in the Revelation, as to rise and reign with Christ at the millennium, are represented as having suffered martyrdom in the cause of Christianity: on the contrary, they whose conversion and restoration are foretold by the prophets, have hitherto persisted in an obstinate rejection of the Christian faith.

With respect to the nature of the millennium, perhaps it equally concerns our prudence and modesty to be silent. It may nevertheless be observed, that possibly the restoration may be introductory to that event. The author of the "Dissertations on Prophecies" supposes it not improbable that the three mystical numbers of Daniel, mentioned in the last chapter of his prophecies, may relate to the successive events of the fall of the Papal hierarchy, the restoration of the Jews, and the millennium of St. John.

To conclude. Whether we consider the covenant which the Deity made with the Hebrews, the tenor of the prophetic writings, or, lastly, the progressive nature of the Christian dispensation, we find abundant reason to expect a future restoration of the Jews. It

constitutes an essential part of the plan of the Divine government, which would be incomplete without it. It is expected by the Jews themselves, and there appears to be no reasonable objection against it. Let not, therefore, any real or apparent difficulties shake our confidence respecting its certainty; for "Hath God said, and shall he not bring it to pass?" Whatever the counsels of infinite Wisdom shall determine, the arm of Omnipotence can accomplish. "This is, indeed, the time of Jacob's trouble," but the faithfulness and power of Jehovah are engaged to deliver him out of it. And, as the restoration of the Jews will in all probability be succeeded by an universal spread of the Gospel, it is an event to which every sincere Christian will look forward with eager expectation, and which he will not fail to bear on his mind, when he offers to the Father of mercies that comprehensive petition, "Thy kingdom come." Instead, therefore, of augmenting the almost insupportable weight of misery with which the Jews are already oppressed, by treating them with unnecessary contempt and persecution, let us manifest towards them the same benevolent regard, which is paid them by their offended Father, and adopt the language of Moses in congratulating them on their prospects: "The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency." (Deut. xxxiii. 27—29.)



## PRUSSIAN JEWS.

To the Editors of the *Jewish Expositor*.

Gentlemen,

It may not be uninteresting to the readers of your work, to learn the following circumstances respecting the Jews in the grand Duchy of Posen, as also the influence which they exercise on the morals and circumstances of their Christian fellow-inhabitants.

The King of Prussia lately called together a Diet, to consider certain propositions relative to this province, one of which was concerning the Jews obtaining citizenship, and also to consider their present state, and the means of their improvement. In order to assist the assembly in considering and answering the Jewish propositions, a paper containing considerations for and against, was presented; to which were added some suitable remarks. I send you the following extract from that paper, in the hope that it may interest you.

I am, Sir, &c. X.

(1.) According to the last calculations the number of the Jews in the government of Posen amounts to 45,806; in the government of Bromberg to 18,726 individuals. The total number hence is 64,532 individuals, and as the whole population of the grand duchy amounts to a little more than one million, nearly every fifteenth man in the province is a Jew. Though this proportion is remarkable in itself, it becomes the more so, when it is compared with the population of the towns and villages. In the former more than one-fifth, and almost one-fourth part of the inhabitants are Jews. However greatly the number of man-

kind in general may have increased of late years, the increase of the Jewish population has been still greater. The reasons of this are various: the Jews marry earlier, and require less for their support than Christians; they support themselves mutually, more than other religious bodies, and they avoid hard, life-consuming labour.

(2.) The moral condition of the Jews in this province seems not to differ from that of their brethren in the other parts of the monarchy—one might perhaps say in the whole of Europe. Opulence and poverty produce similar effects among them as amongst other people. Far from wishing to assert that *every* Jew who is poor must needs be filthy, wretched, obtrusive, and dirty—experience, notwithstanding, shews this to be generally the case, and that the poor do distinguish themselves by dirty habits, and a readiness to render all sorts of services, if they are but remunerated for them; that though they do not commit the most thefts, yet that they encourage the thieves by purchasing from them the stolen goods. These favour pedlaring to the greatest extent, and act the part of factors, as they are called. They cleave, moreover, most tenaciously to their peculiar dress. The more opulent among the Jews aim to avoid that distinction, and conform to the fashions of the Christians, and their habits are cleanly. There are among them very many respectable families; of the majority, however, it must be acknowledged that they let no opportunity pass, to impose upon a Christian in mercantile affairs and in money concerns: nor are they at all scrupulous in regard to defrauding the revenue. Crimes

committed by Jews are frequent; not that they are greater offenders than Christians. To the praise of the Jews it must be said, that they commence learning trades. They choose not, indeed, such as require great bodily strength, or subject them to personal danger; I know no Jew who is a blacksmith, mason, or carpenter; but a great number are tailors, furriers, tin-smiths, wadding-makers, upholsterers, glaziers, &c. According to a minute statement, almost the fourth (with reference to the total number of Jewish family-heads, or settled Jews) are tradesmen. The number of those, who are settled agriculturists, amounts in the whole province to forty-six.

(3.) The influence of the Jews upon the morals and circumstances of their Christian fellow-subjects is great; but certainly not so pernicious as it may have been formerly. Upon the morals of the common people especially, Jews who keep inns in the country, exercise a hurtful influence. Drinking spirituous liquors has much prevailed; but it is now on the decrease. The countryman begins to have proper feeling. The proprietors, who reside now very commonly upon their estates, and who make progress in superintending them, exercise visibly a beneficial influence upon their cotters. The influence which the Jews have upon the circumstances of trade is not hurtful in general. If the Jewish merchant sells more than the Christian, it is because he sells cheaper, and he can do this because he has fewer wants than his Christian trades-fellow, and a less profit consequently satisfies him: this may be injurious to the Christian merchants individually, but it may be useful generally. It cannot, more-

over, be denied, that there are now some situations in the country, which, if the Jews should suddenly disappear, would be with difficulty filled up.



LETTERS TO JEWISH CHILDREN.

No. V.

January 20, 1827.

My dear Boys,

I AM not going to write the history of Joseph, for it is already written in language more beautiful than any person could make use of, who should try to alter it; I merely wish to shew you some of those particulars, in which Joseph appears a remarkable type of our blessed Lord Jesus Christ. You know he committed no offence against his brethren, but was the means of discovering and reproofing their bad conduct—for this they hated him: so with our Lord; he testified to the Jews, his brethren after the flesh, and to the world in general, that their deeds were evil; and therefore the world hated, and the Jews persecuted him. Joseph had a revelation from God in a dream, that all his kindred should do homage to him as their superior, and therefore the patriarchs, “moved with envy, sold Joseph into Egypt.” Our Lord made known to the Jews that he was indeed their King, and would assuredly reign over them; therefore they cried out against him, and betrayed him to Pilate, while even that wicked heathen governor “knew that for envy they had delivered him.” Into Egypt Joseph was sent by the treacherous cruelty of his brethren: and into Egypt was our Lord driven, while yet in his infancy, by the barbarous decree of Herod,

commanding the slaughter of the babes in Bethlehem. Observe, too, how plainly this shews that all the Old Testament is a type of the New; for when God spake thus by the mouth of the prophet Hosea, "When Israel was a child, then I loved him, and called my son out of Egypt," no one could doubt that it applied to the Jews, who were so wonderfully delivered from Egyptian bondage, while yet in their infancy as a nation: but that it also applied to our Lord is plain; for St. Matthew says he was there until the death of Herod, "That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." It is by observing such passages as these, my dear children, that you will find your own faith strengthened, and may be enabled, with God's blessing, to convince your brethren, that Jesus of Nazareth is he, of whom Moses in the law, and the prophets, did write.

To return to Joseph: In great cruelty, and with the most wicked, revengeful design, his brethren sold him to a band of strangers, hoping to ensure his destruction; but God over-ruled this in a most wonderful manner, exalting Joseph to dignity, riches, and honour; and making him the means, not only of saving all his family from destruction, but of commencing the fulfilment of the prophecy given to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterward they shall come out with great substance." (Gen. xv. 13, 14.) Exactly thus did the

Jews, in malicious cruelty, persecute and slay the Lord Jesus; and by so doing sent him to receive his heavenly kingdom—to enter the everlasting gates as the King of Glory—to ascend up on high, leading captivity captive, and to receive gifts for his enemies. In all this they did but fulfil what the hand and counsel of God had afore determined to have done. This does not excuse them: you know what Joseph said to his brethren, "As for you, ye thought evil against me; but God meant it unto good, to bring it to pass, as it is at this day, to save much people alive." It does not lessen the guilt of wicked men, that God in permitting their iniquities overrules all to his own glory; but the knowledge that he does so should convince us, how perfectly he knows all our evil thoughts and deeds, though for the present he suffers them to remain unpunished. In Egypt Joseph was assailed with a very great temptation, which he resisted by setting God always before him, and asking, "How can I do this great wickedness, and sin against God?" Our blessed Lord, when grievously tempted, in like manner answered the evil one with passages taken from the Holy Scriptures, (which in Joseph's time were not written) and thus triumphed over him. We may be assured that it was Joseph's long-suffering which made his heart so very tender and compassionate, and led him to deal so very gently with his false, wicked brethren, when he had them in his power; and to supply so liberally their need, without accepting even just payment. Thus was the Captain of our Salvation made perfect through sufferings: thus "In all

things it beloveth him to be made like unto his brethren, that he might be a merciful and faithful High Priest."—"For in that he himself hath suffered being tempted, he is able to succour them that are tempted," — "touched with the feeling of our infirmities," — "in all points tempted like as we are, yet without sin." These are sweet and encouraging assurances, doubly precious, when we find them so strengthened by the beautiful history and example, written for our instruction near fifteen hundred years before our Lord was born into the world.

Pharaoh, the wise king of Egypt, gave every thing into Joseph's hand, and Joseph made use of all his influence for the advantage of his penitent brethren, while supplying bountifully the wants of the Egyptian idolaters, who were nothing to him. So we find all power is given to our glorified Lord, both in heaven and earth; and while he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, while even to the most ungodly he grants fruitful seasons, and providentially upholds them in life; the glorious riches of that kingdom which he hath received of the Father are laid up for his saints — for the poor, wretched, perishing, heart-broken sinners, whose wicked ways have long insulted and grieved him; who by their sins have daily crucified him to themselves afresh, and who, humbled in the dust for their manifold transgressions, come to him for pardon, and are washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. To these he promises a share in that dominion which he enjoys — to

these he says, as Joseph to his brethren, "Now therefore, fear ye not: I will nourish you and your little ones." You, my boys, are of the brethren of Joseph; you are the children of Abraham, Isaac, and Jacob; of the fathers and the prophets, of the seed whence our Lord came: you, by divine mercy, have been led to the feet of your great brother, to mourn over your sins and those of your people; if you be truly penitent, and if you have real faith in him, you have found mercy, as the brothers of Joseph were tenderly received by him; but remember it is your office also, to make known to your parents, and to all your households and kindred, these good tidings. There is room, there is bread enough and to spare, for all the nation of Israel, and you will be exceedingly guilty, if you neglect to invite them. Joseph feasted his brethren, and lodged them in his palace for a time, and then sent them back into the land of Canaan, to summon Jacob and all his house, that they might dwell with him in peace and plenty. Not one refused to go: had any been so ungrateful and cruel, surely Joseph would have banished him entirely; and thus are you lodged in the courts of the Lord's house, and fed by the ministers of Christ with the living bread of his word and ordinances; but, by and by you must leave that pleasant place, and go back to the world that lieth in wickedness, and tell your brethren to come quickly, and see the grace of Jesus Christ, who offers to them the plenteousness of his house. Indeed yours is a better offer than that of Jacob's sons; for they had only permission to bring their own kindred to

Joseph, while you may tell sinners of every state and every nation, how welcome they will be to Christ. O what joyful times will those be, when all Jacob's descendants shall journey towards the dwelling of the Lord! They will not then go into the beginning of a long bondage, but they, "the ransomed of the Lord, shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

On the history of Joseph I have only to add a few words concerning his faith. That it was very great we cannot doubt, for what but the most confident trust in God could have enabled him to prefer every kind of persecution and suffering, to the commission of sin? What but unshaken faith could support him in the hour of temptation, and bring the presence of the Lord so near his mind, as to make it a sufficient reason why he should not do evil? His faith

in God gave him that beautiful boldness before Pharaoh, a heathen idolater and mighty king, to whom he declared that the dream and the interpretation were both of the God, whom Pharaoh did not worship. His faith in the certainty of God's fulfilment of what he had shewn him, encouraged him to act with such decision in the affairs of Egypt, as gave him the power over all the land; and his faith in the declaration of Jehovah to Abraham, made him charge the Israelites that they should carry his bones up out of Egypt with them; as you may see in Hebrews xi. 22. Pray, therefore, that such precious faith may be yours; and study the history of Joseph, as given by the inspiration of God for your instruction.

I pray him to keep and bless you, and am

Your affectionate friend,

CHARLOTTE ELIZABETH.

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## PROCEEDINGS OF THE LONDON SOCIETY.

### POLAND.

PROCEEDINGS OF MR. M'CAUL AND  
MR. BECKER.

*Continued from page 70.*

Feb. 20th, 1827, Mr. Becker writes,—

Mr. M'Caule conversed with several Jews on Ps. cx., and I afterwards continued the conversation, and explained to them the two natures of Messiah, his divine and human nature, and also his twofold coming. I read with them part of the second chapter of Daniel, and I proceeded to prove that the God of heaven had established his kingdom on the earth by Jesus Christ the

Messiah, whom all Christian kings at the present day acknowledge as their King. This seemed to make so much impression, that on the two following days I resumed the same remarks with others. One or two of my hearers have expressed a desire to come and learn of us, and we have now three, who come regularly every day to read the New Testament with us. Two have declared their intention of becoming Christians, and, as we hope, from good motives. One of them has had books from us for more than a year, and the other seems a well-disposed and upright young man. Both of them are able to gain their livelihood by lace-making, at which they work at present.

*Baptism of Groswald.*

Feb. 25.—This day being appointed for the baptism of Groswald, I preached from Rom. x. 1—3, and after the sermon Br. Wendt addressed the congregation, which was numerous. There were between twenty and thirty Jews present, all of whom were exceedingly attentive throughout the whole service. The examination of Groswald then took place, and his statement and profession of faith being satisfactory, after imploring the grace of the Holy Spirit, in a prayer suitable to the occasion, Groswald repeated the Creed, and was baptized in the name of God the Father, Son, and Holy Ghost. The service ended after two hours and a half, and the congregation was dismissed with a blessing.

The Jews, who during the examination and baptism drew near to the communion-table, behaved very orderly and attentively; and three, one of whom is a near relation of G., took possession of the first seat. So far from there being any angry disputation, or appearance of ill-will in any one of them, it rather appeared as if Groswald were leading the way, and that they all meant afterwards to follow.

On the following day a young Jew who had been present, told me that the Jews had not been at all displeased at any thing that had taken place, and that some of them had said it was a pity that only one had been baptized. I told him they ought to consider the matter amongst themselves, and that we were willing to instruct every one that came.

*Conversations continued.*

Feb. 27.—Late in the evening a Jewish butcher brought back a New Testament which had formerly been given him, and declared that he wished to become a Christian, and that he had felt a desire to do so for many years: he said his principal reason was the depraved state of the Jews, of which he gave indeed a sad description. When I enquired if he had any other motive, and whether he believed Mes-

siah to have come already, and from what passages he could prove that Messiah had come, he could bring no proof from the Old Testament, but quoted from the New Testament, as it is there translated, "Behold a virgin shall conceive." I explained to him the proofs from the prophets that Messiah must have come. As he has been married for sixteen years, and has three children, I recommended him to speak with his wife, and explain to her the value and importance of being a Christian, and of having a sacrifice for sin. It is remarkable that this man earns eight dollars a week, which he is willing to give up for the sake of becoming a Christian.

March 6.—Jews were with us all day. In the morning some came, who were sent by an Englishman; one of them, the son of a learned Jew. We conversed with them for several hours, upon the necessity of reading the Word of God, on the Messiah, on prayer, on the great difference between Christianity and Paganism, or Mahomedism, or modern Judaism. There were seven Jews present at this conversation. In the afternoon a young Jew, who has visited us now for more than three years and a half, and in whose heart we have reason to think a good work has long since begun, passed several hours with me. We conversed on several points of experience; and as he could not comprehend how pious Jews (of whom he affirmed that he knew several in Warsaw) were not led to see the truth; I mentioned the instance of Cornelius, observing, that if there were many such as Cornelius here, God would send to them another Peter. I then mentioned to him that we had good hope of some of our proselytes; and this led me to read to him the questions and answers given by Groswald at his baptism, which pleased him very much. "O that God would open and renew all our hearts!" he said, several times in the course of the conversation. On my asking him whether he had ever spoken to his wife about these things, he said he had, and that she could not refute them

from the Old Testament, not being sufficiently versed therein. He added, that she believed the truth from his statement of it, and that she constantly reads the New Testament in the evening, and on the sabbath. He said it was a kind of shame before men, that had kept him from making a public profession, but he hoped and trusted that the Lord would soon give him strength to overcome it.

The following extracts are from the Journal of Mr. M'Caul:—

*March 8.*—In the afternoon — came in: he looked earnest and sad. I had a conversation with him for two hours, upon his state of mind. He confessed that for two years, during which he had been led to enquire, he had had no peace, and that he now felt more than ever the necessity of a Redeemer, and found peace and comfort in the principles of Christianity, although he was not able as yet to throw himself entirely upon them.

*March 12.*—In the morning N. N. came to tell me that my sermon of yesterday had given him much light on many passages of the Word of God. We had a long conversation, in which he told me his troubles on account of family circumstances. In the afternoon six Jews came together, some of them for the first time; they were firm Talmudists, and seemed rather inclined to laugh, but they found themselves quite unable to defend, or to explain the ridiculous and wicked passages which we produced from that book. They were still more embarrassed, when we pressed upon them their transgression of the commandment, "Thou shalt not add to this word, which I command thee;" and when we exemplified it by the rabbinical command, to wash the hands, for which no passage from the Word of God could be produced. We then entered upon the subject of Messiah, and preached to them "Repentance and forgiveness of sins."

*March 13.*—The Jew tailor who comes so often, and who understands the Hebrew Bible so well, spent the whole morning with us, though it was

the feast of Purim, reading the Old Testament, and speaking of Christianity. He does not dispute, but appears, on the contrary, to have great confidence in us. He said, "The difference between us is very small, it is only this, That you say that Jesus is very God."

*March 16.*— . . . came in. We spoke to him of some who appeared well inclined to Christianity. He said, "You have no idea how it spreads in secret." He observed concerning himself, that at times he finds himself quite free from all doubts, and believes fully. Afterwards the Jewish tailor, who knows the Bible so well, came in, and requested a Jewish New Testament for his betrothed bride. His sister has one, but she will not part with it, as she uses it constantly herself. He confessed to us, that he believes in Jesus Christ, and gave us to understand that he wished to be baptized.

*March 17.*—Early in the morning a Polish Jew came in. He looked ill, and said he wished to converse with us, and to examine our books. He said it was the third day that he had fasted, and prayed God to give him true repentance, and to shew him the truth. I spoke to him of *him* who was exalted to be a Prince and a Saviour, to give unto Israel repentance and remission of sins. He stayed and read the New Testament with Becker. A German Protestant from Brzele, where Becker was two years ago with Reichardt told B. of a Jew at that place, who wishes to be baptized, with his wife and three children; and also of several Jewish merchants, who are reading our books in private, and have expressed their intention of being baptized. A respectable young Jew came in the afternoon to speak with us. He did not dispute, and at length confessed that he was convinced of the truth of Christianity, and should wish to be baptized. Several Jews came afterwards for books, one requested a New Testament.

*March 22.*—The Vorsinger of the Chasidim came to us to-day, and confessed his belief in the Lord Jesus.



He said he hoped to make a public confession about Pentecost, and that there were about twenty persons, to whom he had spoken, who he hoped, by the grace of God, would do the same.

Mr. M'Caul thus relates the attention which the missionaries have excited at Warsaw:—

*March 26.*—The teacher and the younger T. called; the latter for the first time. They told me that the missionaries are now the general subject of conversation amongst the Jews; and that some speak for us, and many against us. At a rich Jew's house, lately, there was an entertainment, and some one present spoke most zealously of vital Christianity. At last his wife called . . . aside, and asked him his opinion concerning the matter. . . . told her that he hoped God would give him grace and strength to confess Christianity openly. The lady said, "The missionaries are in the right, but then it is hard to give up the world."

I conversed with another Jew upon the authenticity of the Old and New Testaments, and the necessity of a Redeemer; but, alas! I found him an infidel. He said, "I and many others are willing to be baptized, if you do not require us to believe that Jesus is the Son of God." I endeavoured to shew him the practical necessity of this article of the creed; and at the same time I told him that the first question was, whether the incarnation of the Son of God be clearly revealed or not? I found that he could not answer the arguments for the authenticity and genuineness of the Sacred Scriptures, though he by no means seemed convinced of their truth. I pressed upon him the necessity of further examination upon this momentous question, reminding him, that exactly in the same degree that the truth of Christianity was probable, so was it probable that he, as a despiser of it, might be lost. He said, he hoped that God would not be so unjust as to condemn him because he did not believe: but he afterwards

acknowledged that he had not sufficiently examined the question, to be able to decide whether the evidence was conclusive or not.

*March 27.*— . . . came in the morning, and confirmed what — and — told me yesterday, that the Jews are continually speaking of us now. He said that his own doubts were not entirely gone.

*March 28.*—The son of the sub-rabbi, who has been here several times before, called on me, and we conversed together for a long time on the first and second coming of the Messiah, the folly of the Talmud, and the great sin of neglecting the Word of God. It is remarkable that he always spoke of our Lord as the Messiah. He staid afterwards, to attend the instruction of the proselytes, and took his station with the others. In the afternoon the elderly Jew, who was here yesterday, brought three others. Two of them were great zealots, especially an elderly man, and they disputed very bitterly.

Mr. Becker writes,—

*March 30.*—I have had a conversation with a Melammed, who has come frequently. He had read Tremellius's Catechism, but said the second article of the creed could not be true: he objected to the expression, "His only-begotten Son." This led us to the subject of Messiah's being God, and after some discussion, and a reference to Jer. xxiii. 5, 6, and Isa. ix. 6, he at last granted that he must be God. At first, however, he endeavoured to explain the latter passage, by referring it to Hezekiah, and saying that the word Elohim was sometimes applied to angels, and sometimes also to men.

*March 31.*—I read with S. and L., and several other Jews, in the New Testament, and then spoke to them on the subject of Messiah. One of them asserted that our Lord had deceived the whole world, by saying he was the Son of God; but I set this matter plainly before them, from passages of the Old Testament, especially Prov. xxx. 4. When they acknowledged Messiah must be the Son of God, I shewed them that he must have

come already, and that Jesus Christ was he. There were eight Jews present. In the afternoon another Melammed heard with attention some of the truths which had been discussed in the morning. At the meeting no less than twenty unbaptized Jews attended us, and almost all were very attentive. Mr. M'Caule expounded Gen. xix. Of the Jews that attended were three schoolmasters, and one of the most learned Polish Jews in Warsaw, Rabbi E. The stir in Warsaw is general.

Mr. M'Caule writes,—

*April 1.*—I preached in English from John viii. 5, 6. A Jew who understands English was present, and we had a large congregation of English. Two Jews came for the New Testament; they seemed well acquainted with our tracts.

*April 2.*—The sub-rabbi's son confessed his faith in the Messiah, but asked, What he should do after baptism?

*April 4.*—I spent the morning in studying Daniel's seventy weeks, and I passed the evening with . . . and family. Old Mr. —, a rich and respectable Jew, came in, and after some general conversation, we came to speak of God having appeared in a human form, and of Moses having seen the likeness of God. We then spoke of the Messiah. As I mentioned that the time of his first advent was long since past, Mrs. . . . asked if there had been a set time for it. Mr. . . . immediately replied, "Yes; Daniel appointed a time, but it is long since past." I was much astonished to hear a Jew make such a confession, and therefore asked him if he believed that Messiah mentioned in Daniel's prophecy was Messiah Ben David? He said, "Yes."

*I.* Why then do you not believe that Jesus is the Messiah?

*N.* Because he did not come at the time fixed in the prophecy.

I now shewed him that he came precisely at the very time appointed, and that he was cut off as Daniel had foretold. We were not, however, able

to pursue the subject, as it grew late: but I was much pleased at the friendly manner in which the conversation had been conducted, and with the attention of the two ladies, to what was said.

Mr. Becker writes,—

*April 9.*—A Jew to whom I had spoken at L., a Melammed of this place, and another Jew, came together. When I enquired whether some spiritual object had not led them to us, they replied in the affirmative.

*I.* You are going to celebrate the feast of Passover: it is an important feast both to the Jews and to us. Especially to the Jews, for if God had not led them from Egypt, they might have remained for centuries in idolatry.

*The Melammed.* Yes; so it was.

*I.* But your deliverance out of Egypt is also of great importance to us, because God had promised to Abraham, that in him and his seed *all* the families of the earth should be blessed. Now your deliverance was temporal and partial, and those that were delivered from Egypt died, on account of their sins, in the wilderness. It related only to one people. But there is another greater deliverance, a spiritual deliverance, which concerns all mankind, and in remembrance of that, *we* keep the Passover; therefore ours is a Passover much more joyful than yours.

To this they replied little, but we soon got into conversation, in which the one from L. affirmed that David was not a prophet, and that nobody had ever seen God; so that all those passages should be understood figuratively. I asked, what was the office of a prophet?

*He.* The prophet was a friend of the people.

*I.* The office of the prophets was to instruct the people, and to foretel future events.

*He.* There are no future events predicted.

*I.* Did not Daniel predict many things?

He answered negatively and doubtfully.

I. Did not Jeremiah predict the Babylonish captivity?

He. That is as if I were to say to my friend, "If you steal you will be put into prison."

I. You affirmed that David was not a prophet.

He. No: what he says is poetical.

I. Let me shew you some of his prophecies.

I then read Ps. xcvi. and lxxviii., for the purpose of shewing that David predicted the conversion of the world.

He. That is poetical.

As to the second point, I shewed him that no one indeed had ever seen the invisible God; but that the Son of God assumed human nature, and afterwards took flesh and blood. As we proceeded, another Jew entered, who has been in England, and has visited us often. In order to convince the other, I asked him whether David was a prophet, and whether the prophets had prophesied? to both which questions he answered in the affirmative, adding, also, that the Psalms were prophecies. I then spoke on the necessity of a spiritual deliverance, which he granted, but he would not grant the consequences I deduced, viz. that Jesus was the Deliverer.



LETTERS FROM THE REV. L. HOFF.

EXTRACTS from Mr. Hoff's letters, dated March, 1827, were given in the Expositor for October in the last year. From Petrikan, where he was then stationed, he removed to Warsaw, from whence he writes, under date July 4, 1827, as follows:—

My last letter closed with the account that the Jews in M——, after our arrival, crowded in such numbers about us, that we could scarcely move.

He then proceeds to detail the following account of their behaviour, whereby is seen how the effects of the preaching of the Gospel are the same now, as they

were in the days of the apostles; some believing the things that are spoken, and some believing not:—

Goldenberg being with Mr. Hoff, he observes, G. and I spoke to the Jews by turns, and assisted each other by prayer.

A long and interesting conversation took place, chiefly relating to the present misery of Israel. We proved idolatry to have been the chief cause of the Babylonian captivity, and the rejection of Jesus Christ as Messiah, to be the reason of their present dispersion. An old man, their principal defender, being confounded by the things which he heard, went home to fetch his חומש (Chumesh), a Pentateuch, to which are added the respective haphthorah from the prophets. Having done this, he read to me several of those promises of God, given to Israel, which are to be realized in the latter days, especially those recorded in the last chapter of Isaiah. I agreed with him that these great promises were not yet fulfilled, and wished with him that their contents might soon be realized: nevertheless we maintained what we had said before, and urged "Repentance towards God, and faith in the Redeemer," as that, without which, there could be no salvation. I quoted, moreover, Isa. xl. 3. especially the words, "The voice of one crying in the wilderness, Prepare ye the way of the Lord;" observing, that in our coming to and dealing with them, they might hear that voice in the wilderness of superstition and self-deceit; and I proved to them the entire want of repentance on the part of Israel. The old man agreed with what I said on the latter subject, but as I was about to enforce on his attention the necessity of a Redeemer, and to shew this to be our Lord Jesus Christ, he withdrew. However, I continued to pursue the subject to those who stayed, and they heard me without much interruption. But while those who were near the table listened with attention, those who stood behind did all they could to disturb and interrupt the conversation, and scattered a num-

ber of torn tracts about the room. When we observed the use that the tracts were made of, we did not distribute them so plentifully as before; but we were shocked to find a copy of the book of Genesis thus treated, and lying on the floor. That the Jews should be capable of destroying part of their own Scriptures, we had not thought possible, and therefore viewed it with deep regret. We remarked strongly on the impiety, and consequences of destroying the Word of God. In the evening two other Jews came to us, expressing their displeasure at what had occurred; and, they appearing to be sincere men, we let each of them have a copy.

Mr. Hoff affords the following interesting account of some of the Chasidim:—

When we were preparing for our departure, a number of the Chasidim visited us. Being acquainted with the fanatical principles of this sect, we said that our wish was to speak quietly to those who visited us, about the Word of God, and to avoid all vain disputations. The mild manner of our address produced a favourable effect upon them. To the many questions they proposed, I gave them a general answer in a kind of discourse, beginning with the fall of the first Adam, and concluding with our restoration by the second Adam the Messiah, proving him to be the Lord Jesus Christ. They listened with attention, offering some objections, which, however, I answered. The remarks which they made, induced me to tell them of the manifold labours of Christians in translating the Scriptures; and I also related to them the conversions that had taken place in the Heathen world, particularly in Otaheite. All these tidings they listened to with emotions of joy. They seemed to forget the narrow limits of Chasidism, and to exult at the great work of God going on in the world. Their leader, who at the beginning of the conversation seemed most inclined to dispute, received the deepest impression of them all. He remained behind to ex-

press his satisfaction, and to wish us the blessing of God. May the Lord enlighten these poor people!

Then follows an account of a visit to the place where the Jewish youths study the Talmud:—

Brother G. visited **בית המדרש** (Beth hamedrash) the place where the Jews study the Talmud. On his return he informed me that though a fanatic chasid endeavoured to prevent the students from entering into conversation with him, he had, notwithstanding, some access to the youths present, and made a favourable impression generally upon their minds. In the afternoon we were visited by some of these young men. After having declared to them our object, we put the tract **עיר המקלט** into their hands, requesting them to read it with serious attention, and then tell us their opinion of it. These being gone, a party of aged Jews paid us a visit.

Mr. Hoff then gives the following account of the awful behaviour of one of these individuals, a chasid, which affords a sad example of the inveterate hatred which still dwells in the Jewish mind against that great name by which we are called:—

One of them, a chasid, soon began to abuse the matter in question, when he observed that quiet discussion would not do for defending Rabbinical Judaism. In vain did some other Jews exhort him to be quiet; he went on blaspheming our adorable Saviour. One of the Jews present evinced his disapprobation by leaving the room. I avoided provoking him, but protested solemnly against his blasphemy, and expressed my earnest wish that God might not punish him according to his crime. As by the grace of God I was enabled to say these words to him in a quiet though earnest manner, the contrast between the spirit of truth and that of error, became more striking to others. I myself also observed, that truth obtains its victory, not so much by argument

itself, as by the *manner* of arguing. The other Jews present rebuked him for his ill behaviour. We proceeded no further with him, but gave him a tract, observing, that we should be glad to see him when he had read it, and could give a satisfactory reply to it.

That much attention is excited among the Jews by the visits of the missionaries, is evident from the following facts: having given an account of many who called on them, Mr. Hoff adds,—

After these some other Jews entered the room. One of them said, that as he observed *the whole town coming to us*, he had come also, to learn what news we had brought. We replied, that we had brought no other news, than what had been revealed to the ancient prophets of Israel; that we wished to do something, whereby this news might be revived again among the Jews, seeing that they had lost the right knowledge of it. He was rather astonished at this observation. I therefore gave him a view of the holy truths which the Word of God reveals to us sinful men, and of their influence on the hearts of true believers. Those present listened with much attention.

Mean time a young Jew came in, and seemed inclined to joke. One of those present asked him why he laughed? and added, referring to me, "He does not say any thing bad, but tells us we must repent and become good, and to this end quotes verses upon verses out of the Scriptures; this is not to be laughed at."

The study of the Talmud draws the attention of the Jews very much away from the Scriptures. If, then, they are brought back in any degree to the sacred page, it encourages the hope that they may be brought back to the truth. That the efforts of the Society's missionaries have this effect is clear, from what follows:—

Amongst several other Jews who

visited us this afternoon, there was an old teacher, who told us that he had compared our translation of Genesis with the Hebrew text, and found it quite agreeable to it, except that he missed one verse in the forty-ninth chapter. We assured him that this could not be. The original was then examined with the translation, and the Melammed was proved to be wrong. He had confounded *the text* with *Jarchi's explanation*, which he mistook for a *part of the original*. Jarchi observes on the first verse of that chapter, that Jacob was about to reveal to his children the restoration of the Jews in the latter days, but that the Schechinah withdrew from him, whereby he was prevented from carrying his design into effect. So little, alas! did an old teacher of the Bible know the difference between a *text* and the *commentary* upon it. Little indeed do the Jews here in general know of the Word of God in its purity, therefore we cannot wonder if they are but little influenced by it. We spoke to him and to others present, on the necessity of restoring the knowledge of the Scriptures to the Jews.

Having discoursed with them some time on the subject of the law, and the curse which it denounces against sin, and of the Redeemer who has taken away the curse, and of Abraham's faith in him, they listened with attention; and one of them said to his neighbour, "We should take up our abode with these people for a year, in order to learn the Bible from them."

We further directed their attention to the new covenant in the Messiah, and to the holy baptism. But the sabbath drew near, and having stayed with us to the last moment for preparation, they departed in love.

The next communication from Mr. Hoff is dated Warsaw, Sept. 11, 1827. He gives an account of the baptism of two Jews. His words are:—

I would mention that the baptism of the two Israelites I have before

spoken of, took place on the 2d inst. After prayer and a solemn address by Br. Bergfeldt, who had instructed them, he performed this holy office in the presence of a considerable number of Jews and Christians. The converts seemed deeply impressed. I then preached from Jude 20, on the means of preserving a living faith in our Lord Jesus Christ.

Among the multitudes of Jews with whom the missionaries converse, individuals are found of a very promising character, which leads those who labour among them to hope that their work is not altogether in vain. Having recorded the transactions of several days, he says,—

Afterwards different Jews visited us; among these there were two aged men, who seemed to be really waiting for the consolation of the true Israel. We conversed a long time with them on the necessity of a Redeemer, and on the fact, that our Lord Jesus Christ is He. Their remarks were reasonable, and their questions proved that their object was not mere debate, and blind opposition to the truth. They listened with attention, and not without emotion; a tear started repeatedly from the eye of one of them. We were much encouraged by this conversation.

Those who sit in Moses' seat now, as heretofore, do not receive his word. Take the following as an evidence:—

Two Jews called on us and distinguished themselves by their misconduct. One of them justified the Jews in destroying the tracts which we gave them, and even spoiling copies of the Bible. After having tried in vain to improve the conversation, I told one of them that he was quite unable to argue the matter, as he knew nothing of God, which he proved by his pride and hatred; and I insisted that true piety is manifest by humility and love: for in such a heart the Lord has his habitation. He now became more

quiet, but soon relapsed again into his old absurdities, and at length withdrew. The rest soon followed him. Afterwards we learnt that this very old man is the rabbi of the Chasidim at W. Such men, alas! who distinguish themselves only by their ungodliness, are the leaders of this people. Notwithstanding, they are venerated as superior beings; they are idols whom all the sect adores.

The intense interest which some individuals (of which the following instance is an example) take in the subjects discussed by the missionaries, encourages the hope that now, no less than in the days of Elijah, there are many who are ceasing to bow the knee to the image of Baal:—

One of those Jews who were with us yesterday, renewed his visit this morning. He evinced much moderation, and we conversed with him on the lesson of the day (Lev. xxvi.) which led us to the doctrine of the Messiah, as contained in the Old Testament, and to the conviction of the necessity there was, that the Jews should return to the Word of God, which had been much and long neglected by them. He concurred with most of my observations, and afterwards, when some Jewesses came in, he repeated to them the substance of our conversation. He was sent for several times by his wife, in order to be present at the sabbath's meal; but he disregarded the message, and directed that the family should dine without him. He continued then with us, listening to the word of truth. We shewed him several books. He chose a part of the New Testament, and assured us that it should be his entertainment on this sabbath. May the Lord enlighten him by his holy Gospel!

The latest communication from Mr. Hoff is dated Warsaw, Oct. 3, 1827. The bitter hatred which is cherished by many of the Jews against any one of their body, who evinces any leaning towards Chris-

tianity is most awful, and affectingly exemplified in the following statement. It is a remarkable sign of the times, that Jews are persecuted and become martyrs for Christ's sake.

The account is extracted from Mr. Hoff's Journal during a Journey which he took in the neighbourhood in company with Mr. D. Goldenberg.

On the 20th May we were visited by a young man an Israelite, whose object was to inform us that he was resolved to become a Christian, and how much he had suffered in consequence. Though he appeared to possess but little knowledge, yet his motives seemed to be pure. He is descended from the renowned family of the Chasidim, and is about twenty-three years of age. Some time ago he was instructed in Polish, and read a prayer-book in that language, by which means his mind became influenced towards the Christian religion. At length he became decided, and was received into a cloister. Soon after, however, he was taken away by some Jews, by main force, one evening when walking near the cloister alone, and imprisoned in a cellar, where he was kept a considerable period, enduring many sufferings, none of his friends knowing what was become of him. At last he found means of informing the Police of his miserable state—obtained deliverance, and was brought again to the cloister. A second time he was way-laid and forcibly seized by the Jews, who removed him to a renowned rabbin of the Chasidim at V—. There he was kept, and partly compelled to marry a young Jewess, and furnished with a Jewish teacher, who was to direct him in the study of the Talmud. But when he came again to S. he manifested his former love to the Christian religion, and was brought, in consequence, once more into trouble. A Polish woman was suborned by the Jews to bring a severe charge against him, in consequence of which he was condemned to be put into irons for three

years; but a friend of his protested against this sentence, and the woman upon examination was proved to be perjured. She therefore was imprisoned, and he gained a testimony of his innocence.

Not long ago he was again overtaken by some Jews one night, who beat him and robbed him. His protector proceeded against them, and they were condemned to pay a heavy fine: in addition to which, the Jews are obliged to give an account of him once a month to the municipal authorities, and are made answerable for him. Still he suffers much from his family and other Jews, every one considering him an outcast, and one that does not deserve to live. All these trials, however, do not change his desire to become a Christian. We pity this poor man with all our heart, and trust that the Lord for whom he suffers, though he knows but little of him yet, will in due time deliver him. We gave him a New Testament and some tracts, and exhorted him to cleave to the Lord Jesus.

The next day he called on us again. He expressed his readiness to renounce his property, and his desire to give up every thing, and to undergo any hardship, if he could but have the opportunity of being further instructed in the Christian religion.

He gave us some farther proofs of the fanaticism of the sect of the Chasidim. He told us that one chasid, who got some books from us last Friday, was rebuked very much for it by a leader of the sect. In the first place he was compelled to destroy the books, and then ordered to whip himself with nettles, if he wished to purify himself from the pollution which he had contracted.

Two other young men also were beaten, in consequence of having got some tracts from us.

We departed in peace from the Jews at K—, who in general seem more prepared for the acceptance of the Gospel, than those whom we have visited on this journey elsewhere.

JOURNAL OF THE REV. J. G. BERGFELDT.

MR. BERGFELDT, who has also been labouring in Warsaw, transmits his Journal under date of June 21, 1827, from which we make the following extracts:—

Having consulted with my brethren here, I began another missionary tour, accompanied by Brother Goldberg, towards Krakau last April. On our way we gave tracts to some Jews whom we met, and at the same time spoke to them a word of exhortation. One of them expressed his surprise, and quoted the Rabbinical proverb, "To the righteous, admonition is of no use, and to the unrighteous of no avail." I replied, "If this be true, the Jews will remain for ever in their present state of ungodliness." This confounded him, and he departed, reading his tract.

Having conversed at a town in their way with several individuals and one of the Chasidim, who seem to be the greatest opposers of the truth, our missionaries visited a study-house of the Jews, and give the following revolting account of the Jews' worship there:—

A number of the Chasidim were saying their morning prayers, when we entered that dark and filthy place. The whole scene much affected and depressed me. Any thing but real devotion was manifested. The place was more like Bedlam than a scene of religious exercise. A boy was chanting to some light music. The Chasidim, with immense phylacteries on their foreheads, giving them the appearance of horned creatures, murmured in a voice scarcely audible, and then again shouted with such a noise, as if giving a signal for battle. Then they jumped about and bowed toward the sanctuary in an idolatrous manner. I felt as if I were where Satan was worshipped, and not God, and prayed to the Lord for this deluded people. We made several attempts to speak to the people, individually and collectively, but the leaders of the Chasidim thwarted our purpose, by first

obstructing me, and then saying to the people, "He who has finished his business, let him go home;" and they departed accordingly.

We afterwards found on the part of the Jews generally, a dislike to speak with us, each excusing himself on account of his inability. It appears, indeed, that steps are taken to prevent our intercourse with them.

Mr. Hoff then gives an account of his visit among the Talmudists at the synagogue. Here he says,—

Some Jews gathered around us: G. began a conversation with them, but they were soon scattered by one who assisted at the reading of the law. After a short stay and praying for these dead souls, we returned home. Several Jewish boys followed us. We gave them tracts. By this a great number of children were drawn to our house, and our door was besieged by them all the afternoon. This afforded the opportunity of giving away many tracts, and some parts of the Old and New Testaments. Excepting these children, only four Jews came to us.

That the Lord will not suffer his servants to labour in vain, even though the Jews reject the word, may be inferred from Mr. B.'s report of the services of the Lord's-day, the 29th June:—

In the morning four Protestants residing here, assembled in our room for divine worship. After prayer we meditated and spoke upon 1 Pet. ii. 21, 25. The Lord blessed his word to us. One of them exclaimed afterwards with tears, that she should thank the Lord in eternity for this day. Considering the great and urgent spiritual wants of these poor people, I gave them one Bible, two Testaments, and several tracts. In the evening we gave some books to Jewish youths.

Mr. B. details the account of his visit, with his fellow-traveller, to another place called M—. His words are,—

Having arrived here safely, we were at a loss for a lodging. We met how-



ever, providentially, with an aged Jewish proselyte, who furnished us with a cottage. G. went to the Police to shew our papers, and he was scarcely returned, when the Jews began to crowd our little room. G. was surrounded by one party, and I by another. The number of visitors increased so fast, that we were quite overwhelmed, but no hostility was visible.

Mr. B. writes also, under date Warsaw, Aug. 1, and also Karsen, Sept. 5, 1827. From the latter communication we offer the following extract, which gives an account of the baptism of two Jews at the former place:—

Last Sunday I had a great festival day, having, by God's grace, introduced two Israelites into the bosom of the Christian Church by baptism. They are Germans—one a native of Ham-burgh, near forty years of age, the other a native of Konigsberg, thirty-two years of age, and a relation of some of our Jewish-Christian friends, whom I met at K—. Both of them are employed at present as teachers of languages in Warsaw.

To shew that the Missionaries do not proselyte, or *hastily* receive to Christian baptism, all who may lightly profess the religion of Christ, the following statement is offered in evidence:—

Having instructed them, says Mr. B., for several months, and being fully satisfied that they comprehended the truth of the Christian religion, I made each of them write a confession of his faith; I myself also wrote down what I considered the essential points of our holy religion, to which I required their subscription. It being agreed upon by my brother missionaries and myself, that I should baptize them, I did so at our afternoon service last Sunday afternoon. After singing and prayers, I read the first fifteen verses of the third of John. Then I spoke on the command of Christ to baptize, and on the require-

ments in persons to be baptized. I then addressed the candidates, and stated to them the duties they were going to take upon themselves by the sacrament of baptism, and the blessings it would confer on them if they remained faithful.

Having proposed those solemn questions appointed to be asked by persons presenting themselves to be baptized, to all of which they answered in the affirmative, Mr. B. goes on to say:—

I laid my hands upon them, and prayed for the outpouring of the Holy Ghost upon them, and the strengthening of their inner man—that the sacrament of baptism might really become to them the leaven of regeneration, and of the renewal of the Holy Spirit, and that they might remain among God's faithful and elect children to their lives' end. Hereupon I baptized them, in the name of the Father, of the Son, and of the Holy Ghost. Exhortations to the newly-baptized, to the sponsors, and to the congregation, followed, and prayer concluded this part of the service. A sermon was then preached by Mr. Hoff, from Jude 20. A profound devotion was visible through the whole congregation. Many Jews and proselytes attended.

The same day one of the newly-baptized received a letter from his sister, a Jewess, wishing every blessing of the Lord on the step her brother had taken. The language of it was truly Christian, speaking much of the new heart, and the true happiness there is to be found in the Lord. I feel assured that she is not far from the kingdom of God.

May the Lord in mercy breathe on the dry bones of Israel wherever they lie scattered! and may he who was exalted to give repentance unto Israel and remission of sins, bring them to his fold again!

I am going a short missionary tour with Mr. B. till the end of the Jewish holidays, during the continuance of which they are quite inaccessible; then we shall return again.

## PRUSSIA.

LETTERS FROM REV. PROFESSOR  
THOLUCK.

LETTERS are before us from Professor Tholuck, dated Halle, Aug. 25, and Berlin, Oct. 27, 1827. They refer chiefly to the prospects and proceedings of the Berlin Society, and its missionaries; respecting the former we learn as follows:—

With regard to Berlin I am happy to be able to inform you, that after many objections and difficulties, permission has at last been obtained for holding a public Annual Meeting of the Society, which will take place on the 29th of Sept. Missionary Ball will preach the sermon. It is to be hoped this may greatly increase the interest for the cause. We have also been so happy as recently to have obtained several active new members.

I have also the pleasure to tell you that I attended a meeting of the Berlin Committee, which was truly gratifying. Some of the former members having retired from its proceedings, new members have been chosen full of zeal for the cause. The newly-chosen Vice-President, Mr. von Golach, Counsellor of the High Court of Justice, is among the number; and besides him, Count von Groeben, First Adjutant of the Crown Prince. It was resolved to open all sessions with prayer, which had not been the case till then, and to read at the beginning of each session, an abstract of the remarkable facts in the history of Jewish missions, in order to keep alive a continual and increasing interest. The young man who has offered of his own accord to compose these abstracts, is a new member also, a young nobleman who, from remarkable zeal for the cause of the Gospel, has devoted himself to the ministry.

The missionaries of the Berlin Society continue to avail themselves of every opportunity of reasoning with the Jews,

and proving to them from the Scriptures, "that this is very Christ." The following extracts are not without interest and encouragement:—

I subjoin some further account from the Journals of the missionaries:—

"Three Jews came to us, whom I asked how they expected to obtain remission of sins, since they had no longer a temple, and could no longer offer up sacrifices? They answered, "We have so arranged it, that we offer the sacrifice of atonement to God by prayer, since we have no longer a temple." "Yes," I replied, "you have so arranged it; but has God commanded you to do that? How have your forefathers lost the temple and the altar?" He replied, "Because they did not observe the law." "That is a great sin," I replied, "but to obtain the remission of sin, God had appointed the temple service. If God has taken away from you the temple service, he has also taken away from you the means of atonement for the sin that you have committed in transgressing the law. If you will not, therefore, admit that God wishes you to be entirely lost, you must admit that when you destroyed the temple, he introduced some other means for obtaining the remission of sins, and this occurred through the High-priest Jesus Christ, who with his own blood entered the holy place once for all, that he might perfect those, who through him should be saved."

A Jewess came whose father had been previously baptized, and who had, in former conversations, warmly opposed the truth; now, however, her heart had been determined to follow the example of her father.

We had a visit from a Christian brother from —, who related to us many interesting circumstances of an Israelite of this place, who had previously, in conversation with us, seemed inclined to embrace the truth, and in whom this desire appeared to be gaining ground.

A young educated Israelite came, with whom I had spoken on my previous journey, and who was then by no means inclined to the truth. He

said that an explanation which I had then given him out of the Jewish prayer-book he had never forgotten, and that he would never cease seeking the truth till he had found it. He confessed to me that he had become so estranged to the truth, that he believed a revelation to be impossible. We then read together the first chapter of John, which appeared to make a deep impression upon him. He did not go away from us before eleven o'clock.

The father of a family, an educated man, a Jew, visited me. I have seldom seen so much understanding and sincerity together in an Israelite. His judgment is clear and simple; his love for the truth very warm, and he endeavours faithfully to improve the talent, which the Lord has entrusted to him. His whole family, which consists of sixty souls, including all his relatives, he endeavours, with the greatest prudence, to make acquainted with the Christian truth.

The educated Israelite, mentioned in a former communication, came to me again. He had travelled nearly thirty miles to have an opportunity of again speaking with me. He told me that the accounts of Christian missions had confirmed his faith. He disclosed to me all his wanderings from the truth, and assured me that he was now honestly seeking it.

A learned Jew came in, whom I asked how he hoped to appear before God. He replied, by his fulfilling the law. I asked him, whether he was conscious of a single good work in himself, which was entirely without imperfection. As I explained this more at large to him, he cried out, "Who, then, can be saved?" I answered him according to the Scriptures, that we are all assuredly, through our own works, condemned, but that we have an High-priest, Jesus Christ, who can justify the unrighteous. The Talmudist remained a considerable time in silent reflection, and then began to pray silently, yet with his heart striving against his own conviction. I exposed to him his insincerity, he was frightened and blushed. I invited him to come to the Saviour

of sinners: he stood some time quite still, a great anxiety came over him, and he hastened speedily away."

Professor Tholuck also mentions an interview which he had with a Jewish convert, and adverts to the temporal difficulties to which many of them are exposed:—

I have had another prayer-meeting with the young proselytes before leaving Berlin. I have had particular pleasure in a young man who, after many tribulations from within and from without, seems to have obtained great firmness. He lives in the family of one of the descendants of the late famous Jewish Deist, Mendelsohn. Several of these proselytes are exposed to great want, and the Christian friends of this place cannot thank Mr. Simeon sufficiently, for having enabled them to succour those who labour under difficulties. The object we have in contemplation is not, however, to give merely pecuniary assistance, but to afford them means for earning their bread.

#### GERMANY.

EXTRACTS OF LETTERS FROM MR.  
C. G. PETRI.

UNDER the date of Detmold, July 2, 1827, Mr. Petri gives an interesting account of the baptism of a young Israelite, with some other details which tend to confirm the fact, that many individuals of the Jewish nation are secretly convinced of the truth of Christianity, and only wait for a favourable opportunity of avowing their belief.

The young Jew spoken of before, and mentioned also in the Jewish Expositor in the month of January, 1827, was initiated into the church of Christ by the sacrament of baptism, on Sunday, 27th May. The ceremony was very solemn, and made a strong impression both on the individual and on the Christian congregation then present. There was such a number of

men crowded together, as exceeded all expectation, and almost what the church would contain. The Jews also of this place drew nigh the font in order, that they might see the transaction, the solemnity of which moved them exceedingly, as they themselves confess.

Since that time, a young Jew of this place has wished to be baptized, and notwithstanding all endeavours made by his parents and relations, to keep him back from such a purpose, he was steadfast and faithful to the truth of Christianity; yea, he has suffered persecution and affliction, but by the grace of the Lord he remains firm. He is now here for the purpose of improvement, and of availing himself of my counsel, as to his future destination. He is quite submissive to the will of the Lord Almighty, of whom he speaks with great love. When the Jews make promises to him, he answers, "Without Jesus of Nazareth I cannot be saved." May the Lord fill him with the power of his Spirit, that he may remain a witness of his grace and mercy.

I have also the pleasure of communicating to the Committee, that a Jew, the father of a family, in this neighbourhood, having been for a long time convinced of the truth of Christianity, whose wife, however, hindered his public transition, called upon me some weeks ago in order to have his son instructed by a faithful minister, and this with the consent of his wife. He also has told the marshal of the prince's household, that he and all his family would, through the grace of God, embrace Christianity, on the baptism of his son. The minister who performed the baptism before mentioned, has offered himself to instruct the son of this Jew. He is an opulent merchant and needs not be supported by us. This pious minister assists me very much in my work; he has become a Director of our Society, and uses every opportunity of propagating Christian knowledge amongst the Jews. For this very purpose he begs from the London Committee, from thirty to forty whole German Bibles, to distribute among the Jews in his neighbourhood. The Jews shew indeed a great

desire for whole Bibles, and it would give me great pleasure if the Committee would have the goodness to send me fifty German, and an equal number of the Hebrew and Jewish German. Prophets, New Testaments, and Tracts I have no want of.

In reply to a letter in which the subject of unceasing prayer for a divine blessing had been pressed on his attention, Mr. Petri expresses himself in terms which shew that he knows how to appreciate the value of that important duty. The following is an extract from his letter dated Detmold August 9, 1827.

By your threefold request with respect to prayer, you have placed me in a similar situation to the Apostle Peter, when his Lord said to him thrice, "Peter, lovest thou me." The Lord alone knows my earnest prayers for the enlightening and assisting influence of his Spirit. Prayer is the means by which our souls obtain nourishment, by which we discover the depravity of our hearts, and by which we are cleansed, and made susceptible of the divine gifts which are bestowed upon us by the Holy Spirit. Prayer ought to be the element of a Missionary. It is the best means by which we can resist, and overcome the assaults and temptations of satan. Prayer is also the most powerful means against all temptations; which are so various, and which have such an influence upon our hearts, as to bring our self-confidence to nought, and to awaken us from our self-security to earnest, persevering supplication. I do not consider your exhortation to be unnecessary or useless. Christians cannot too much exhort each other to watch and pray; which our Lord himself recommended to his disciples very frequently. The soldiers of the cross should remind each other of the best weapon (prayer), by which they are enabled to overcome the prince of this world, being continually in troubles, trials, and difficulties.

The young Israelite, whom I mentioned in my last letter, has had to

endure much persecution from his parents and relations since I wrote: but he has continued faithful to the truths which he has been taught. In my last missionary journey, I received from a Christian friend the following letter:—“A friend came to me this week, and begged that I would inform you that a Jew in F. has been awakened by means of his children, who are in the habit of attending a Christian school. The children, supposing their father to be sleeping, prayed earnestly, saying the Lord's Prayer. The father, being awake, was very much struck; and since that time has attended Christian meetings, that he may be better acquainted with Christianity.” As soon as I received this letter, I visited the family, and have observed in them an earnest desire for Christian instruction, which seems to have been excited by the terrors of the law.

A third letter from the same missionary, dated Detmold, Oct. 4, 1827: while it contains much that is encouraging, gives an account of some of those painful disappointments, which must be expected occasionally to exercise the faith and patience of those, who are engaged in missionary work. While we present our readers with all that is favourable, we candidly lay before them also our difficulties and discouragements, being assured that they will only tend to excite those who are actuated by a right spirit, to more fervent prayer, and a more simple dependance on the grace and promises of God.

By the Lord's help, I have now happily terminated my missionary tour, of which you have already had information. In the course of this journey, I have again found, that even when the preaching of the Gospel does not immediately produce the desired effect, it nevertheless is attended with subsequent benefits; and, in due time, by the blessing of God, accomplishes the thing whereunto the Lord sends it. Four of the ablest and most respect-

able teachers have in the course of this journey given me the gratifying assurance, that they will introduce the Old Testament, as translated by Luther, into their schools. They would long before this have made their scholars read in the New Testament, but for their dependance on the Jews, whose opinion of the New Testament is still so different from that of the teachers. In the mean time they have assured me, that they will circulate the entire German Bible among the adult Jews as far as possible, provided I will let them have it for half a Prussian dollar. They hope also, that when once the adult Jews come to know the excellence of the New Testament, they will consent to their children learning it. You will readily imagine that these teachers acknowledge the truth of Christianity, and are desirous to impart it both to their scholars and to the adult Jews. Should this gratifying prospect appear such to the Committee, I request them to furnish me, as soon as possible, with the required German Bibles. In some copies, the Old Testament must be bound by itself. The Bibles imported at the establishment at Hamburg, will be most acceptable, on account of their handsome binding and printing, and their good paper.

There is now a young Israelite, fifteen years old, under Christian instruction at Bürd with the worthy pastor Weisé. He belongs to a family at Beilefeld, of which I have often spoken in former communications. This household believe cordially in Jesus Christ; and even though the mother is not yet fully convinced of the truth of Christianity, she has from the first given her full consent to the baptism of her son, who has manifested, throughout, an earnest desire for the true religion. We may hope that this young man will be an instrument in the hand of God, to bring the whole family into the obedience of our Lord and Saviour. Another Jewish family, of which I informed Mr. Cartwright, (particularly how its members had been led to the examination and investigation of Christianity by the prayers of its younger branches,) is soon to commence a course of instruction in

the Christian religion, under a pious minister. In a town, distant hence a twelve hours' journey, twelve Jews have decided for the Christian faith. On my last visit, they assured me that they speak openly and freely concerning their acquired knowledge of Christianity, and often talk of their intended change to that religion. Gratifying as these prospects are, for the kingdom of Christ, I must not conceal from you and the Committee, that our Society here has this summer experienced two painful disappointments. The proselyte who received holy baptism before Whitsuntide, has since conducted himself in a very unchristian manner. He has abandoned his pastor, and goes about, living on the charity of pious Christians. Another proselyte, who led us in the first instance to entertain the best hopes, was unavoidably dismissed by his teacher, in consequence of his conduct. These painful occurrences not merely exercise our patience, but engage us more earnestly to address our prayers and supplications to the Throne of Grace, for the salvation of Israel; in order that the Lord may pour the spirit of grace and of supplication upon the whole of this people.



EXTRACT OF A LETTER FROM BARON BLOMBERG.

THE following extract of a letter from the Venerable Baron Blomberg of Detmold will be read with interest, not only for the pleasing facts which it details, but also as bearing so honourable a testimony to the spirit and conduct of the converted Israelite, employed as a missionary to his brethren by the Society. Of Mr. Petri he says:—

I will mention here but one instance of the excellent mind animating him, which is, that he is beloved so much by the Jews, that they not only like to visit and to hear him, but have requested him to preach in their synagogue on the Old Testament. I took therefore the opportunity of procuring this privilege for him, and also request-

ed that all ministers should be allowed to do the same, if the Jews should wish it. This is indeed very interesting and desirable; for the Jews, unacquainted with the word of God, Moses, and the Prophets, would by such means both attain to a better knowledge of the truth, and be delivered from the fables of the Talmud. Nor do I in the least doubt, but that the high ministry will grant my petition.

Last Whitsunday the minister Weihé baptized a Jew, whom I have taught a trade. The Rev. minister Weihé wrote me, that another young Jew had again earnestly applied with the wish of becoming a Christian and learning a trade. He also is with a pious baker, and will therefore gain Christian instruction.

At the very moment I was writing this, Mr. Petri being with me, was called home, because a gentleman wanted very particularly to speak to him. This gentleman is a Jewish merchant, who believes in the Messiah, as come; he also would have been baptized a long time ago, but his wife opposed him. She now, however, reads Christian books, and permits her children very willingly to become Christians. The father had given his eldest son to a person for instruction, who, after some time however was found to be a Neologist. The boy being fourteen or fifteen years old complained to his father with tears, that a man might learn every thing with this teacher, except religion. "This," he said, "is only a by-matter to him, but with me it is a chief concern;"—a good sign indeed!—he therefore prays and begs, that the father will bring him to a faithful minister. Now the father is come to ask Mr. Petri's counsel in this matter. He is to come soon to Bünden to the minister Weihé, and there he will be instructed in the Christian religion. I myself had opportunity of seeing this Nathanael, who shewed so great and hearty a love towards his Saviour, that I only wish, all nominal Christians were animated as he is. The father is of very great use to us, because he, being well taught himself, works secretly among the other Jews, by whom he is highly esteemed. He assured me, that

he and his wife hope to be baptized. Besides this, I cannot help mentioning with gladness, that there are near Bünden some Jewish children, who attend Christian schools. They had learnt the Lord's Prayer by heart, which they at home, (thinking their father, being in the chamber, would not hear it,) prayed with such devotion, that he, hearing it, was so deeply touched, he resolved to become a Christian, that he himself might be able to learn thus to pray. Mr. Petri has visited him, and given him the New Testament and other religious books, by the reading of which, he may increase his Christian knowledge. He accepted the books with thankfulness, and declared, that he, his wife and children, would embrace Christianity. You perceive, that Bünden and its vicinity is a blessed country for our missionary. It is a pity, that so few Christians feel deeply and truly interested in this matter, and that their gifts are so small, that it is difficult for me to afford all the means required for poor Jews, who wish to become Christians, and to learn a trade for their support.

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LEVANT.

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REV. JOSEPH WOLFF.

THE following letters have just been received from the Rev. Joseph Wolff. Some previous letters had informed the Committee, that circumstances had arisen which induced him to give up his intended visit to the interior of Africa, and that he had proceeded to Smyrna and Alexandria, in his Majesty's ship *Isis*. He thus writes, under date of Smyrna, Dec. 28, 1827:—

I now am taking up my pen to mention to you, that I arrived at Smyrna, on the 20th of this month, from Malta, with his Majesty's ship *Isis*, the Commodore Sir Thomas Staines and his lady. I have sent my Journal to you to Malta, from whence it will be forwarded to you; from which you will

at the same time, perceive how I occupied my time on board the ship for fourteen days, during our passage. On our arrival at Burla, near Smyrna, we met with the frigate *Dryad*, with his Excellency Mr. Stratford Canning, the rest of the British Embassy, and almost all the British subjects from Constantinople. They looked at me curiously, to see me now proceeding on to Turkey, and they thought that it would not now be advisable to take my trunks of Bibles on shore at Smyrna, lest it should excite a disturbance. However, I managed, by the kind assistance of the Dutch Consul, to get my trunks on shore, and the very first day of my arrival, I went with Mr. Benj. Barker, and Dr. Korck, the missionary of the Church Missionary Society, into the street, where I met with several Jews, to whom I at once proclaimed the name of Jesus Christ; for there is no time more proper for making researches, than whilst one event, one great event, is rolling after another event, and whilst the kingdoms of this world seem as if they would soon be ground to powder, by that stone, the chief corner stone, the Lord Jesus Christ, God blessed for ever, who will take the kingdoms of this world to himself!

I have, at the same time, applied for obtaining a firman from the Grand Signior, and I stated in my petition the following points:—

1. Being a British subject, and born of Jewish parents, and having been convinced of the truth of the religion of Jesus Christ, I have travelled about for six years, in the Ottoman and Persian empires, for the purpose of proclaiming the Gospel to the Jews, and at the same time of inquiring into the sentiments of other denominations.

2. Having the intention of travelling now alone, and after the establishment of affairs, with Lady Georgiana Wolff, in the Turkish empire, I most humbly petition for a firman for both.

3. I submit myself, until the return of the British Ambassador, to the protection and surveillance of the Ottoman Government.

4. I promise to submit my Journals to the inspection of the Turkish Govern-

ment, by which it will be clear that I have nothing to do with politics.

(Signed) J. WOLFF.

I forwarded the abovementioned petition to the Dutch Ambassador, by means of Mr. Van Lennep, the Dutch Consul-General at Smyrna.

I have since sold several Greek Testaments among the Greeks here, and distributed several Hebrew Testaments among the Jews of Smyrna, and distributed several hundred Greek tracts. I have likewise written a letter to the Greek Government of Egina, of which the following is the literal copy:—

Gentlemen,

You will surely pardon the liberty I take, by addressing to you these lines on the following considerations:

1. That I take a lively interest in all which tends to promote the moral and spiritual regeneration of your country, and the establishment of the living Church of Christ.

2. When you consider that being a Jew myself, and brought by infinite goodness and mercy to the knowledge, the saving knowledge, of our Lord Jesus Christ, God blessed for ever. I try now, as far as the Lord enables me, to proclaim the tidings of salvation, to the Jews first, and also to the Gentiles. These two considerations embolden me to petition you to make toleration of the Jews, one of the most fundamental articles of your constitution.

The state of moral and religious degradation in which the Jews have been for centuries, may be one of the objections started against the adoption of such a measure. To this I answer, 1st, How deeply a nation may sink which is in a state of oppression and slavery, your own nation has fully experienced: you begin now to rise, make your elder brethren the Jews rise too, who have experienced the same fate as you have, or rather—for there is no fate with Christians—the same punishment from the Lord, for having refused to hear what the Spirit said to the prophets. 2dly, Deep and great was their fall, for they have crucified the Lord of Glory, but great

will be their rising too, for God has not cast away his people, and I can say with Paul, that I also am an Israelite of the seed of Abraham, and still a friend of you Greeks for Christ's sake. And "if the fall of them has been the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" These words of the apostle, and the clouds of other documents respecting the conversion of the Jewish nation, ought to encourage us in doing good to that people, and Christ Jesus, who is a light to the Gentiles, shall soon be the glory of the house of Israel.

There are thousands of Christians in England, among whom there are many of the first nobility, who try to promote the temporal and spiritual welfare of the Jewish nation; and being an agent of those friends of Israel, I can assure you of their gratitude towards you in case you grant my petition.—I am, Gentlemen,

Your humble Servant,  
JOSEPH WOLFF.

It is a fact, and even ascertained by enemies of the missionary cause, that *I had done great harm*, as the enemies express themselves, by having induced a great number to profess Christianity at Constantinople; for beside those who were baptized by Hartley, many others assemble secretly in prayer and read the Gospel, as Mr. Brewer and Dr. Korck assure me.

Dec. 29, 1827.—I went in company with Dr. Korck and the Greek Petrus Morkous to the Jewish synagogue, and without preamble I said, "I come to proclaim to you redemption by the Lord Jesus Christ." An amiable rabbi, sitting there with his prayer-book in his hand, said, "Come near me." I came near him.

*Rabbi.* What are your proofs?

I expounded to him the whole of the fifty-third chapter of Isaiah, and spoke then to him about the future restoration and conversion of the Jews. Crowds were collected, who listened until an aged rabbi entered and disturbed us. I went then with Dr. Korck to a Jew whose name is Cohen, and who boasted that he had made a fool



of several missionaries, by consenting to all they told him. I addressed him thus:—"I do not come to argue with you, for I know that you are an Infidel, and laugh at all religions, but I will converse with these Jews, who are here with you: and thus a violent argument took place, which lasted for one hour, with one of the zealous Jews.

I preached, after this, in the Dutch Chapel, about the restoration and conversion of the Jews, which I am going to do again to-day, Dec. 30. I have sold several Greek Testaments, distributed several tracts, and sold one Spanish Bible to the Spanish Consul of Smyrna.

He writes again, under date of Jan. 1, 1828—

I am leaving this place with his Majesty's ship *Cambrian*, Commodore Hamilton, for the Greek Islands, on the 3d of this month. My voyage from Malta to Smyrna, and my stay at Smyrna included, i. e. twenty-four days in the whole, have cost me twenty-two dollars, for I had only taken with me eight dollars from Malta, and have since drawn eight-and-twenty dollars, which will carry me to the Greek Islands. You see by this, that I am not in want of a salary of £300. per annum. I do not know to what place I shall direct my steps from the Greek Islands, for as I travel in countries of wars and battles, my proceedings depend altogether on the circumstances of the moment; to-day I may intend to go to Alexandria, whilst to-morrow the way to it may be altogether shut; and I must confess, that having left at Malta a wife and child, I think much of both, and feel occasionally much uneasiness, but the Lord, I trust, will strengthen my wife and me; at any rate, if the Lord spares my life, I hope to be back with her next March, when I intend to take her on with me to Corfu, where there are 3000 Jews, whilst at Malta there are only nineteen, and those very obstinate. You will have received my letter, in which I have given you an account of my proceedings at

Smyrna, and that I have no doubt that the Word of God has taken root at Constantinople among the Jews there; and I hope also, that at Smyrna the Word of God has not been preached in vain. I have now to fight more than ever. 1. I have to convince Jews, that Jesus is the Christ. 2. Catholics, that Christ is the only Head of the Church. 3. To convince the Mahomedans, that I am no politician, and have nothing to do with the present state of affairs. 4. Nominal Protestants, that the conversion of the Jews will be their riches. And, 5. Infidels, that there is only true happiness in Christ. I have to suffer the contradictions of the one, and the ridicule of the other; if, therefore, the Lord guides me through all this straitness, his name be praised—and he will.

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POLAND.

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ENGLISH CHURCH AT WARSAW.

It is with heartfelt gratitude to Almighty God that we are able to insert the following further proof of the kindness of His Imperial and Royal Majesty, and the Polish Government, to the English residents in Warsaw, in a letter addressed to them from the Royal Commission of Religion and Public Instruction in the kingdom of Poland.

*Warsaw, Feb. 9, 1828.*

The Commission of Religion and Public Instruction, in answer to the petition of the members of the Church of England received Dec. 18, 1827, by virtue of a decree of the Administrative Council of the Kingdom, hereby authorises the professors of the Anglican religion resident in Poland, not only to perform worship in any place they may think fit, but, in addition to the above, permits them to build a church at their own expense, in any part of Warsaw they may think convenient for that purpose, and to arrange with the municipality accordingly.

When a plan for the Church shall have been agreed upon, the Commission desires that the same be laid before it for its approbation, before the building is commenced.

(Signed) Presiding Minister,  
GRABOWSKY.  
Secretary General,  
RAWICKI.

As the English residents at Warsaw cannot possibly raise the sum requisite for the building of the Church, it is hoped that those who know how to value the privileges of public worship in their native tongue, will assist in making this gracious permission of His Imperial Majesty and his Polish Government effective; especially those who are anxious for promoting the spiritual welfare of the Jews. For this purpose subscriptions will be opened at the Banking House of Messrs. Smith, Payne and Smiths, Lombard Street; and at No. 10, Wardrobe Place, Doctors' Commons.

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DOMESTIC.

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SALE OF LADIES' WORK.

The Committee of the London Society having duly considered the circumstances\* mentioned in their last notice respecting the Ladies' Sale of Work, have resolved that it shall be suspended this year, but they take the opportunity of announcing that it will be resumed in 1829, and of

earnestly inviting the contributions of their female friends in its support.

At the same time, as the increasing number of Ladies' Sales in the metropolis must necessarily occasion a decrease in the profits arising from them, the Committee beg to recommend their friends to promote local sales in their own neighbourhoods, wherever it is practicable. Where this is not the case, the Committee hope those Ladies who are disposed to work for the Jews, will retain their contributions until next year.

C. S. HAWTREY, M.A.  
J. B. CARTWRIGHT, M.A.  
JOS. G. BARKER.

Secretaries.

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ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

*Somersetshire.*

Sermons were preached in behalf of the cause on Sunday morning, Feb. 10, at Queen's Square Chapel, *Bath*, by the Rev. Wm. Marsh; and at Laura Chapel in the afternoon, by the Rev. C. S. Hawtreay, to large congregations: but as collections are not allowed at Bath for any but local charities, there were no contributions at the doors.

The Annual Meeting of *Bath Auxiliary Society* was held at the Town Hall on Monday morning, the 11th of February. In conformity with the example of the Society for propagating the Gospel in Foreign Parts, who had held a public meeting a short time before, it was resolved by the Committee at Bath, that their meeting should be opened with a form of prayer to Almighty God, composed for the purpose. Accordingly, the

\* To prevent misapprehension, it should be stated that the accidental circumstance alluded to in our last notice, was the mislaying of the letter containing the suggestion concerning the Ladies' Sale, which had been addressed to the private dwelling of the Rev. C. S. Hawtreay.

Hon. Capt. Noel, R.N. having taken the Chair, the Rev. T. Crossman read, with devout solemnity, the following prayer:—

“ O heavenly Father, we miserable sinners bless thee for giving us, through the Spirit, the knowledge of thee the only true God, and of Jesus Christ whom thou hast sent; and for inclining our hearts to seek the welfare of the children of Israel. We beseech thee to lift up upon us the light of thy countenance; to give us, at this time, for Christ's sake, a double portion of his Spirit—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord—to make us of quick understanding in the best way of setting forth thy glory, by setting forward the salvation of Zion. For why? thy servants think upon her stones; and it pitieth us to see her in the dust. O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. Yet thou, Lord, art righteous: Jerusalem knew not the time of her visitation: Jerusalem crucified her King: and his blood hath been on her, and on her children.

“ But, O Father of mercies and God of all comfort, we, who are not Jews by nature, but sinners of the Gentiles, yet who have received, through Christ, the adoption of sons—we would intercede with thee, in the Spirit, for our brethren, the afflicted of Jacob. Our hearts' desire and prayer to thee for Israel is, that they may be saved. Deliver them from blood-guiltiness, O God, thou God of our salvation; and our tongue shall sing aloud of thy righteous-

ness. Be not wroth with them very sore, O Lord; neither remember their iniquity for ever. Behold, see, we beseech thee, they are all thy people. Their holy and their beautiful house, where their fathers praised thee, is burned up with fire; and all their pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict them very sore? Return, O Lord God of Hosts, for thy dear Son's sake, return to Jerusalem with mercies. Remember thy everlasting covenant with Abraham, Isaac, and Jacob. Do good, in thy good pleasure, unto Zion: build thou the walls of Jerusalem: and make us, the sons of the stranger, thy honoured instruments of reviving thy work in the midst of our days. Assist our Societies in removing the vail from the hearts of thy ancient people, and in causing them to see the light of the knowledge of thy glory in the face of Jesus Christ. Bless, Lord, our plans and our exertions: give us sound wisdom and discretion; great faith, lively hope, and fervent charity. More especially we pray for thy ministering servants who are gone forth, in thy name, to preach among thy people the unsearchable riches of Christ. Prosper thou the work of their hands upon them; O prosper thou their handy-work. May they be able by sound doctrine both to exhort the timid, and to convince the gainsayers. Yet let them not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; to whom do thou, O God, give repentance to the acknowledging of the truth; that they may recover themselves out of the snare of the Devil, who

are taken captive by him at his will: and soon may there come out of Zion the Deliverer, and turn away ungodliness from Jacob. Grant this, O merciful Father, for Jesus Christ's sake, in whose name and words we further call upon thee:—Our Father, &c. Amen.”

The Chairman having now opened the Meeting with some appropriate observations, an excellent Report was read by Mr. Crossman. Resolutions were moved and seconded by Captain Sir J. Brenton, R. N. and Rev. C. S. Hawtrey; Sir Orford Gordon, Bart., and Rev. A. M'Cauley; the Rev. T. Wilson, and G. Hunt, Esq.; the Rev. Wm. Marsh, and the Rev. T. Ramflier; the Rev. Mr. Newton, and T. Hammet, Esq. Collection, £45.

The Meeting was very numerous attended, and a peculiarly solemn feeling pervaded the minds both of speakers and hearers, which may be reasonably ascribed to the manner in which it was commenced. We hope this example, set by the highest authorities in our church, will be followed in all meetings of a similar kind connected with the Establishment.

#### *Hampshire.*

On Sunday, Feb. 17, Sermons were preached at St. John's Chapel, *Portsea*, by the Rev. J. B. Cartwright, in the morning and evening; and in the afternoon by the Rev. W. S. Dusautoy, minister of the chapel. Collections in the morning and evening, £15. 9s. 8d.

*The List of Contributions to the London Society is deferred for want of room.*  
*Erratum.*—The £25. acknowledged in the number for May last as from Mrs. Sandberg, ought to have been “A Lady, by Rev. H. Gipps, £25.”

#### NOTICES TO CORRESPONDENTS.

E. B. B.—, T. B.—, Philo Judæus, and Abdiel, have been received.

Upon more mature consideration, we find we must decline the insertion of Rabbi Crooll's last paper, as it has too political a bias for our pages. It would suit the columns of *The Record*, or *The World*, much better.

Also at *Gosport*, in the evening, by the Rev. R. Bingham, jun., Curate. Collection, £3. 12s. 9d.

On Monday evening a Public Meeting was held at *Gosport*. In the Chair, Capt. Austen, R. N. C. B. Movers and seconders: Rev. Messrs. Dusautoy, Cartwright, Horne, Bingham, and Lieuts. Norrington and Dixon, R. N. Collection, £5. 2s. 1½d.

On Tuesday morning the Anniversary Meeting of the *Portsmouth, Portsea, and Gosport Auxiliary Society* was held at *Portsea*. In the Chair, Capt. Austen, R. N. C. B. Movers and seconders: Rev. Messrs. Dusautoy, Cartwright, Butler, Horne, Bingham, Rev. Sir H. Thompson, and Capt. Mason, R. N. Collection, £5. 14s. 5½d.

In the evening, a number of persons assembled in St. John's Sunday School Room, and were addressed by the Rev. J. B. Cartwright. Collection, £1. 3s. 1½d. Total amount of collections at *Portsea* and *Gosport*, £31. 2s. 1½d.



#### NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, March 9.

#### *Subject.*

THE RESTORATION OF ISRAEL A BLESSING TO THE WORLD.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.



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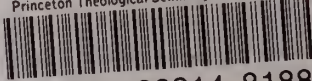
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